F. 2:02

From the Library of

Professor William Henry Green

Bequeathed by him to

the Library of

Princeton Theological Seminary

SCB
4268

Digitized by the Internet Archive
in 2016

https://archive.org/details/confuciuschinese00loom_0

CONFUCIUS

AND THE

CHINESE CLASSICS.

CONFUCIUS

AND THE

CHINESE CLASSICS:

OR

READINGS IN CHINESE LITERATURE.

EDITED AND COMPILED

BY

REV. A. W. LOOMIS.

SAN FRANCISCO:
A. ROMAN & COMPANY,
NOS. 417 AND 419 MONTGOMERY STREET.
NEW YORK: NO. 17 MERCER ST.
1867.

Entered according to Act of Congress, A. D. 1867, by
A. ROMAN & COMPANY,
In the Clerk's Office of the District Court of the United States for the District of California.

WM. FAULKNER & SON, STEREOTYPERS,
411 Clay Street.

CONTENTS.

PART I.

HISTORY AND BIOGRAPHY.

PAGE.

Chinese History down to the Christian Era 15
Ancient Empire of China 27
Life of Confucius..... 44

PART II.

THE FOUR BOOKS.

BOOK FIRST—CONFUCIAN ANALECTS.

CHAPTER I.—What the Disciples of Confucius say of Him. 67
" II.—Theology and Religion..... 82
" III.—Domestic Relations..... 86
" IV.—Ethics 90
" V.—On Government..... 117
" VI.—Maxims 126

BOOK SECOND—THE GREAT LEARNING.

CHAPTER I.—Government of Family and State..... 131
" II.—State Offices and Emoluments 135
" III.—Self-Culture 138

BOOK THIRD—THE DOCTRINE OF THE MEAN.

CHAPTER I.—The Path of Duty 142
" II.—Picture of the Perfect Man 146
" III.—Rules for the Government of the Empire..... 150
" IV.—Religion 153
" V.—Miscellaneous 156

BOOK FOURTH—MENCIUS.

PAGE.
CHAPTER I.—On Government 164
" II.—Metaphysics and Morals 205
" III.—Ideal of the Perfect Man 225
" IV.—Domestic Regulations 236
" V.—Miscellaneous 251

PART III.

SELECTIONS.

Pursuit of Knowledge under Difficulties 265
A Confucian Tract 268
A Budhist Tract 275
The Rationalists 278
Tablet Literature 289
Directory for the Whole Life 292
Rules of Etiquette 298
The Mirror of the Mind 307
A Precocious Youth 312
Harmony between Husband and Wife 318
Thousand Character Classic 331
Examples of Filial Duty 337
Chinese Moral Maxims 344
Apothems and Proverbs 351
Aphorisms by Dr. Hu Tsin-Yang 356
Ancient Chinese Poetry 357
Modern Chinese Poetry 360
A Recent Visit to the Classic Grounds of China 371

PART IV.

EDITORIAL REVIEW.

REMARKS ON THE DOCTRINES TAUGHT BY THE CHINESE SAGES, AND THEIR INFLUENCE ON THE CHINESE MIND. 393

PREFACE.

Recently there has been an unusual call for books on China. The increasing commerce between this country and that ancient and wealthy kingdom has attracted the attention of all intelligent men of business, while the close proximity of our western coast to China has awakened a desire among a large portion of our people to gain a more thorough acquaintance with our neighbors: especially has this been found to be the case since the establishment of the line of mail steamers by the Pacific Mail Steamship Company, by which both commerce and travel are destined to be greatly augmented.

The presence of many Chinamen in our own country is another reason for the strong desire that has been observed to obtain books which may enable one better to understand the character, social habits, and religious beliefs of this strange people.

To meet all these demands, a Book Firm of this city

has spared no pains or expense to bring together as complete a collection of works on China as was possible. Such as were not to be obtained at home have been ordered from abroad; and among the publications so collected—chief among them, we may say—are the first four of a work, which, when complete, will consist of fourteen thick octavo volumes, which, when finished, will be a translation of all the Chinese classics. In them are given both the original Chinese text and the English translation; having copious notes in English, with Chinese characters interspersed.

While these volumes are a rare literary curiosity, and of immense value to every student in the Chinese language and literature, yet the price at which they are offered holds them far above the reach of the mass of readers. We hope, however, as these volumes shall successively appear, they may be honored with a place on the shelves of most of our public libraries: the libraries of all literary institutions ought by all means to possess them.

Because this work contains a vast amount of valuable and interesting matter which should in some form be laid before the public, the compiler of this book has been urged to undertake the work, the result of which he herewith offers to the reader.

A large portion of this volume consists of extracts from the famous Four Books of Confucius and his disci-

ples, translated by the Rev. James Legge, D.D., one of the missionaries of the London Missionary Society, and who here presents us some of the ripe fruit of a thirty years' study of the Chinese language and literature.

We flatter ourselves that the task we have undertaken will be regarded by the translator as a friendly office, by which his herculean labors and patient study in this direction will be brought into more general notice than otherwise they could have been, and thereby, as we believe, a demand will be created for the entire work.

Except for the great distance and the ocean intervening, we might have availed ourselves of his better judgment both in the selections and in the arrangement.

So far as regards the selections from the Four Books, our design has been to go carefully through them, and gather a few sentences on the various subjects which were treated by the Chinese authors, and arrange them under their appropriate heads.

Those familiar with the originals may miss some passages which they have met in their reading and greatly admired, and which, in their opinion, would have enhanced the value of this volume; our object, however, has not been to exhaust the mine, but merely to produce a few specimens; and we can assure the reader that as valuable ore remains to reward his search as any that we have here produced.

The reader will find in this volume not merely what has

been gathered from the Four Books, but also selections from several other departments of Chinese literature.

The "Middle Kingdom," by Dr. S. Wells Williams, has afforded us valuable assistance. The Life of Confucius, which we have inserted, has been compiled from the British Encyclopedia, from Williams, and from other sources. The sketch of history is from Williams and from Legge, and others. We have obtained help from the Chinese Repository, and from the "Transactions of the China Branch of the Royal Asiatic Society."

The variety of miscellaneous pieces will be found credited, where they occur, to their respective authors and translators, so far as they were known.

One design in the issuing of this work has been to answer some of the numerous questions which people are constantly asking respecting the Chinese, their political, domestic, and social habits, their religious beliefs, and the source from which they have been derived. By this volume the reader is introduced to Chinese society as it existed two thousand years ago; and as Chinese customs, ceremonies, religious and political creeds have changed but little during this succession of generations through twenty centuries, to learn what China was in the days of Confucius is to learn, in a great measure, what China is to-day.

China is the oldest kingdom on the globe; the wise statesman will, therefore, avail himself of the means

here afforded for learning what causes may have operated towards the preservation of this one nation, while in all other parts of the earth thrones have been set up and demolished, and kingdoms have arisen and decayed in constant succession.

This book is desirable, not as a curiosity merely; it contains a large amount of sound instruction. The chapter on Political Economy is worthy of careful study by all college professors. The considerations which should govern in the choice of public officers, the motives which should actuate the candidate in the acceptance of office, and the line of conduct which public men ought ever to pursue, are treated in an admirable style, and will be admired not only for their wisdom, but as particularly appropriate for the country and the times in which we live.

Those fond of metaphysics and of ethics will, at least, be entertained with the readings under these heads, which are supplied from Mencius.

The character which was impressed upon the old Puritan stock, and which through many generations has not yet been entirely worn away, was in part enstamped upon the susceptible minds of the children, while studying the pictures, the texts, and the sentiments which were cut in the bricks of those spacious fire-places in which they lived in Holland: so in China, the walls of their dwellings, shops, and public halls are adorned with

scrolls on which are inscribed sentiments from their ancient authors; even the bowls with which three times a day their tables are set, and the cups from which at all hours they sip their tea, are written over with verses from the Book of Odes, with proverbs, and maxims. Let us, therefore, learn what is the character of the mottoes and maxims which they are constantly reading and repeating, and which must exert a powerful influence in forming and preserving, as it is, the character of this nation of three hundred and sixty or four hundred millions of people.

The Chinese are proverbially a reading people: let us know what it is they read.

The classics, especially the Four Books, are the Scriptures—the holy books of the Chinese. From them, and particularly from the Lun Yu of the Four Books, the themes are taken which are given to the students at the examinations. These books furnish the texts on which Chinese moralists of modern times found their discourses and tracts designed to exhort the people to virtue.

These classical works, as well as all books put into the hands of children in the schools, are committed to memory by Chinese scholars, old and young; and they are so thoroughly learned that were every scrap of writing in China to be destroyed, they could be restored again from the memories of many thousands of the literary men.

Considering the high antiquity of these writings, their great intrinsic worth, the perfection in which they have been preserved, the vast number of people whose characters have been moulded by them, it is surprising that in all the world so few people outside of China have learned anything about them; now, however, as has been intimated, a desire is beginning to be awakened to learn more of China and its literature.

In this volume will be found quotations from the Book of Rites, a few examples from the Book of Odes, and specimens of Chinese composition and style of thought of a later date than Confucius, and these on several subjects.

We have spoken of the high estimation in which the people of China hold these works of their ancient sages; it amounts almost, if not quite, to a religious veneration; indeed, letters, in their view, are sacred: they allow no printed paper—nothing on which there is writing of any kind in the Chinese character—to be put to an ignoble use, to be used for wrapping paper, or to be trampled under foot. There are men employed to go around gathering up all waste documents and pieces of printed paper, which are burned in a formal manner near some shrine or temple.

Further remarks to aid the reader may be found in an Introduction to the Four Books, in the body of the work.

HISTORY.

A BRIEF OUTLINE OF CHINESE HISTORY, DOWN TO THE TIMES OF CONFUCIUS AND MENCIUS.

CHINESE historians have endeavored to explain the creation and origin of the world around them; but, ignorant of the sublime fact that there is one Creator who upholds His works by the word of His power, they have invented various modes of accounting for it, and wearied themselves in theorizing and disputing with each other. One of them, Yangtsz, remarks, in view of these conflicting suppositions: "Who knows the affairs of remote antiquity, since no authentic records have come down to us? He who examines these stories will find it difficult to believe them; and careful scrutiny will convince him that they are without foundation. In the primeval ages no historical records were kept. Why then, since the ancient books that described those times were burnt by Tsin, should we misrepresent those remote ages, and sat-

isfy ourselves with vague fables? But as everything except heaven and earth must have a cause, it is clear that they have always existed, and that cause produced all sorts of men and beings, and endowed them with their various qualities. But it must have been man who in the beginning produced all things on earth, and who may therefore be viewed as the lord, and from whom rulers derive their dignities." Mencius said: "It would be better to be without the Book of History, than to give entire credit to it." The Book of History here mentioned is the Shoo King; and if he speaks thus of the records of Yaou, and Shun, and other ancient emperors, how much more would he discredit these mythological histories.

Most of the Chinese imagine that the world owes its existence to the retroactive agency of the dual powers *yang* and *yin*, which first formed the outline of the universe, and were themselves influenced by their own creations. One of their authors says:

"Heaven was formless—an utter chaos; and the whole mass was nothing but confusion. Order was first produced in the pure ether, and out of it the universe came forth. The universe produced air, and air the milky way. When the pure male principle yang had been diluted, it formed the heavens; the heavy and thick parts coagulated, and formed the earth. The refined particles united very soon, but the union of the thick and heavy went on slowly; therefore the heavens came into existence first, and the earth afterwards. From the subtle essence of heaven and earth, the dual principles *yang* and *yin* were formed. From their joint operation came the four seasons, and these putting forth their energies gave birth to all the products of the earth.

The warm effluence of the *yang* being condensed produced fire, and the finest parts of fire formed the sun. The cold exhalations of the *yin* being likewise condensed produced water, and the finest parts of the watery substance formed the moon. By the seminal influence of the sun and moon, came the stars. Thus heaven was adorned with the sun, moon, and stars. The earth also received rain, rivers, and dust."

But this acute explanation, like the notions of Hesiod among the Greeks, was too subtle for the common people. They also wanted to personify and deify these powers and operations; but lacking the imaginative genius and fine taste of the Greeks, their mythological personages are outrageous, and their theories shapeless monsters. No creator of the world is known or imagined, who, like Brahm, lives in space, ineffable, formless. But the first man, Pwanku, had a herculean task given him—no less a work than to mould the chaos which produced him, and chisel out the earth that was to contain him. The Rationalists picture him holding a chisel and mallet in his hands, splitting and fashioning vast masses of granite floating confusedly in space. Behind the openings his powerful hand has made are seen the sun, moon, and stars, monuments of his stupendous labors; and at his right hand, inseparable companions of his toils, but whose generation is left in obscurity, stand the dragon, the phœnix, and the tortoise, and sometimes the unicorn—divine types and progenitors with himself of the animal creation. His efforts were continued eighteen thousand years, and by small degrees he and his work increased; the heavens rose; the earth spread out and thickened; and Pwanku grew in stature six feet

every day, till, his labor done, he died for the benefit of his handiwork. His head became mountains, his breath wind and clouds, and his voice thunder. His limbs were changed into the four poles, his veins into rivers, his sinews into the undulations of the earth's surface, and his flesh into fields; his beard, like Berenice's hair, was turned into stars; his skin and hair into herbs and trees; and his teeth, bones, and marrow, into metals, rocks, and precious stones; his dropping sweat increased to rain; and lastly, *(nascitur ridiculus mus)* the insects which stuck to his body were transformed into people!

Pwanku was succeeded by three rulers of monstrous forms, called the Celestial, Terrestrial, and Human Sovereigns, impersonations of a trinity of powers, whose traces and influences run through Chinese philosophy, religion, and politics. Their acts and characters are detailed with the utmost gravity, and more than Methusalean longevity allowed them to complete their plans. Their reigns continued eighteen thousand years (more or less, according to the author quoted) during which time good government commenced, men learned to eat and drink, the sexes united, sleep was invented, and other improvements adopted. One would think, if the subjects of these wonderful beings were so long lived, great perfection might have been attained in these and other useful arts; but the mysterious tortoise, companion of Pwanku, on whose carapace was written in tadpole-headed characters the history of the anterior world, did not survive, and their record has not come down.

After them flourished two other monarchs, one of them being called Yu-chau, which means *having a nest*, and the other Sui-jin, or *match-man*. Whether the former in-

vented nests for the abode of his subjects, such as the Indians on the Oronoco have, is not stated; but the latter brought down fire from heaven for them to cook with, and became the second, or rather the first, Prometheus.

Chinese mythological history ends with the appearance of Fuhhí, and their chronology should not be charged with the long periods antecedent, varying from forty-five to five hundred thousand years, for the people themselves do not believe this duration. These periods are, however, a mere twinkling compared with the Kulpas of the Hindus, whose highest era, called the Unspeakably Inexpressible, requires 4,456,448 cyphers following a unit to represent it.

The accession of Fuhhí is placed in the Chinese annals, B.C. 2852, or eight years after the death of Enos, 1152 years after the creation, and 508 before the deluge, according to the common received chronology of Usher. Fuhhí and his seven successors are stated to have reigned 747 years, averaging 93 each. Those who follow Usher consider these monarchs, if they ever had an existence, to be Chinese travesties of the eight antediluvian patriarchs. The common chronology brings the deluge about thirteen years after the accession of Yau, and the death of Shun, the last of the eight, B.C. 2205, or twenty-five years after the confusion of tongues. According to Hales, the last epoch is one hundred and twelve years before the call of Abraham, and these eight Chinese monarchs are, therefore, contemporaries of the patriarchs who lived between Shem and Abraham, commencing with Salah, and ending with Nahor. The duration of their reigns, moreover, is such as would bear the same proportion to ages

of five hundred years, which their contemporaries lived, as the present average of twenty or twenty-five years does to a life of sixty.

To Shinnung, *i. e.* Divine Husbandman, and Hwangtí, *i. e.* Yellow Emperor, are also ascribed many valuable inventions. The first was the patron of agriculture, and discoverer of the medicinal properties of herbs; the second invented the cycle now in use; the calendar was formed in his reign, and characters were made for recording events. The Chinese annalists fill up the reigns of these chiefs, and their successors, down to the time of Yau, with a series of inventions and improvements in the arts of life and good government, sufficient to bring society to that degree of comfort and order they suppose consonant with the character of the monarchs. The earliest records of the Chinese correspond rather too closely with their present character to receive full belief; but while they may be considered as unworthy of entire confidence, it will be allowed that they present an appearance of probability and naturalness hardly possessed by the early annals of Greece.

The establishment of the sexagenary cycle in the sixty-first year of Hwangtí's reign, after the deluge, and eighty-two years after the death of Arphaxad, is a remarkable record; and although it would have been easy, as many suppose was done, to have antedated it at some subsequent period in order to impose upon themselves with the belief of antiquity, no arguments or facts are adduced to prove that such was the case.

Three reigns, averaging eighty years' duration, intervened between that of Hwangtí and the celebrated Yau, but no records have come down of the history of the rul-

ers, except that they lived and died. They were all elected by the people, much as were Shamgar, Jephthah, and other judges in Israel, and probably exercised a similar sway. The reigns and character of Yau and Shun have been immortalized by Confucius, and whatever was their real history, that sage showed his sagacity in going back to their remote times for his models, and fixing upon a period neither fabulous nor certain; one which prevented the cavils of skepticism and the appearance of complete fabrication. Whether they were fictitious personages or not, they are represented as following those principles of government which every man of sound judgment must approve; and their system of religious rites savors strongly of the simplicity of patriarchal times, when even in China the knowledge of the true God was not utterly lost.

A tremendous deluge occurred during the reign of Yau, B.C. 2293, caused, it is said, by the overflowing of the rivers in the north of China. Those who place the Noachic deluge B.C. 2348, regard this as only a different version of that event; the variation of fifty years being unimportant. M. Klaproth, who favors the Septuagint chronology, says it is nearly synchronous with the deluge of Xisuthrus, B.C. 2297. The record of this catastrophe in the Shu King is hardly applicable to an overwhelming flood. "Grandees," said the emperor, "we suffer much from the inundation; the waters cover the hills on every side; they overtop the mountains, and seem to be rising even to the skies. If any one can be found who is able to remedy this evil, I wish he may be employed." They presented Kwăn as a proper man, but he showed his inefficiency in laboring nine years without success to drain off the waters. Yau was then advised to employ Shun, who

called in Yu, a son of Kwăn, to his aid, and the floods were assuaged by deepening the beds of the rivers, and opening new channels. These slight notices hardly comport with a flood like the Noachic deluge, and are with much greater probability referred to an overflow of one of the great rivers, or to the change in the bed of the Yellow River from its former source into the Gulf of Pechele, through Chihlí, northeast to its present one along the lowlands of Kiangsu. In our view of the chronology of the Bible, as compared with the Chinese, it requires a far greater constraint upon these records to bring them to refer to that event, than to suppose they allude to a local disaster not beyond the power of remedy. These remarks of Yau may also have been put into their present shape by Confucius nearly seventeen centuries afterwards, and it may be supposed, without militating against their authenticity, that the extent of the flood has been described so as to do some honor to the distinguished men who remedied it.

The records in the Shu King of Yau and Shun, and their successor Yu the Great, who began to reign B.C. 2205, are longer than those of any other persons who lived prior to Abraham. Those who follow Usher, regard Yu as being the leader of the first band of colonists from the West after the deluge, one hundred and thirty-nine years before,—much too short a time, however, for the collecting of a large colony, when the intermediate countries were barely settled, and men were more inclined to join their efforts in building a tower. The chronicle represents the merits of Yu to have been first exhibited in reducing the waters, and dividing the country into nine regions, and as he had assisted Shun in his government

during his lifetime, he was unanimously called to the vacant dignity, and became the founder of the Hia dynasty.

Chinese historians supply many details regarding the conduct of Yu and Kieh Kwei, the first and last Princes of the house of Hia, all the credible particulars of which are taken from the classics, particularly the Book of Records. One of the most remarkable records of the reign of Yu, is an inscription traced on the rocks of Hang shan, one of the mountains where annual sacrifices were made by the ancient emperors, and preserved in Sì-ngan fu in Shensì. This inscription relates to the inundation, and is thus given by Amyot, who regards it as genuine, although it cannot be allowed to possess the same authenticity in its copied form, as the inscriptions at Karnac and Mosul, which are still, so to speak, *in situ.*

"The venerable emperor said, Oh! aid and counselor! Who will help me in administering my affairs? The great and little islets (the inhabited places) even to their summits, the abodes of the beasts and birds and all beings, are widely inundated. Advise, send back the waters, and raise the dikes. For a long time I have quite forgotten my family; I repose on the top of the mountain Yohlu. By prudence and my labors, I have moved the spirits; I know not the hours, but repose myself only in my incessant labors. The mountains Hwa, Yoh, Tai, and Hăng have been the beginning and end of my enterprise; when my labors were completed, I offered a thanksgiving sacrifice at the solstice. My affliction has ceased; the confusion in nature has disappeared; the deep currents coming from the south flow into the sea; clothes can now be made, food can be

prepared; all kingdoms will be at peace, and we can give ourselves to continual joy."

Whatever may be the exact date of this legend, it is confessedly a very ancient one, perhaps the most ancient of any in the world, though the tombs of Beni-Hassan, and the obelisk at Heliopolis erected by Osirtasen, are nearly as old, and much more trustworthy in regard to their antiquity. Chinese historians do not discard it, nor the facts recorded of the princes of Hia, for those times would then be blank; but they receive them with doubt.

The Hia Dynasty, founded by Yu the Great, existed four hundred and thirty-nine years, down to B.C. 1766, under seventeen monarchs, the records of whose reigns are very brief. Among the contemporary events of importance, are the call of Abraham, Jacob's flight to Mesopotamia, and Joseph's elevation in Egypt.

The Shang Dynasty began with Chingtang, B.C. 1766, and continued six hundred and forty-four years, under twenty-eight sovereigns, down to B.C. 1122. This period was characterized by wars among rival princes, and the power of the sovereign depended chiefly upon his personal character. The principal contemporary events were the exodus of the Israelites, their settlement in Palestine, judgeship of Othniel, of Deborah, of Gideon, of Samson, and death of Samuel. The first monarch of this dynasty, Chingtang, is reputed to have paid religious worship to Shangti, the Supreme Ruler, under which name, perhaps, the true God was intended.

The Chau Dynasty began with Wu Wang, and continued for eight hundred and seventy-three years, under thirty-five monarchs, down to B.C. 249; the longest of

any record in history. The sway of many of these was little more than nominal, and the feudal states increased or diminished according to the vigor of the monarch, or the ambition of the princes. Among the feudal states under the house of Chau, that of Tsin on the northwest had long been the most powerful, occupying nearly a fifth of the country, and its inhabitants forming a tenth of the whole population.

Mention has been made of the burning of the Ancient Books, by the founder of the Tsin Dynasty. It occurred about B.C. 212, and is always referred to as the greatest disaster; and with it was coupled the slaughter of many of the literati, by the same monarch.

The emperor's ministers had represented to him, that the scholars of his day gave their time to the study of antiquity, and to eulogizing the rulers and the customs of former times, instead of devoting their talents, as became them, to studying the laws and strengthening the power of the government under which they lived; therefore they advised that all the books should be burned, excepting only those on medicine, divination, and husbandry. The emperor followed their suggestion.

It cannot be supposed that a complete destruction of the ancient books of China was effected by this monarch.

Some remained in the hands of individuals, in whole or in parts, and it was a work for future scholars to collect, arrange, and reproduce these works, some of which reproduction may have been made, perhaps, partly by the aid of memory and partly by traditions.

As our only object in this very brief historical sketch is to prepare the reader in some measure to understand

the character of the times in which those personages lived who are referred to in this volume, and to know what portion of the world they lived in, it will not be necessary to bring down the history to a later period than that when Confucius and his principal disciples were upon the stage; and in order to present a more complete view of those times, we have transferred from the volumes of Dr. Legge his description of the "Ancient Empire of China."

THE ANCIENT EMPIRE OF CHINA.

ENTRANCE OF THE CHINESE INTO CHINA—OTHER EARLY SETTLERS—GROWTH OF THE TRIBE INTO A NATION—RELIGION AND SUPERSTITIONS—FORM AND ISSUES OF THE GOVERNMENT.

About two thousand years before our Christian era, the Chinese tribe first appeared in the country where it has since increased so greatly. It then occupied a small extent of territory, on the east and north of the Ho—the more southern portion of the present province of Shan-se. As its course continued to be directed to the east and south, (though after it crossed the Ho it proceeded to extend itself westward as well) we may conclude that it had come into China from the northwest. Believing that we have in the tenth chapter of the Book of Genesis some hints, not to be called in question, of the way in which the whole earth was overspread by the families of the sons of Noah, I suppose that the family, or collection of families—the tribe—which has since grown into the most numerous of the nations, began to move eastward, from the regions between the Black and

Caspian Seas, not long after the confusion of tongues. Going on, between the Atlantic range of mountains on the north, and the Tauric range, with its continuations, on the south, but keeping to the sunny and more attractive south as much as it could, the tribe found itself, at the time I have mentioned, between 40° and 45° N. L., moving parallel with the Yellow River in the most northern portion of its course. It determined to follow the stream, turned south with it, and moved along its eastern bank, making settlements where the country promised most advantages, till it was stopped by the river ceasing its southward flow, and turning again towards the east. Thus the present Shan-se was the cradle of the Chinese empire. The tribe dwelt there for a brief space, consolidating its strength under the rule of chieftains who held their position by their personal qualities more than by any privileges of hereditary descent; and then gradually forced its way east, west, and south, conflicting with the physical difficulties of the country, and prevailing over the opposition of ruder and less numerous neighbors.

Neighbors? Yes. The arrival of the Chinese tribe had been anticipated by others. These may have left the original seat of our infant race in the West earlier than it; or they may have left it at the same time. If they did so, the wave of emigration had broken in its progress. Some portions had separated from the main body, and found their way into the present province of Shan-se; and others, pursuing the same direction with it, but moving with more celerity, had then been pushed forward, by its advance, towards the sea, and subsequently along the seaboard, trying to make good a position for themselves among the mountains and along the streams

of the country. We are not to suppose that the land was peopled by these tribes. They were not then living under any settled government, nor were they afterwards able to form a union of their forces, which could cope with the growing power of the larger people. They were scattered here and there over the region north of the Ho, gradually extending southward toward the Këang. Hostilities were constantly breaking out between them and the Chinese, over whom they might gain, once and again, temporary advantages. They increased in their degree, as well as those, and were far from being entirely subdued at the end of the Chow dynasty. Remnants of them still exist in a state of semi-independence in the southwestern parts of the empire. Amid the struggles for the supreme power which arose when one dynasty gave place to another, and the constant contentions which prevailed among the States into which the empire was divided, the princes readily formed alliances with the chiefs of these wilder tribes. They were of great assistance to King Woo in his conflict with the last sovereign of the dynasty of Shang. In the speech which he delivered to his forces before the decisive battle in the wild of Muh, he addressed the "men of Yung, Shuh, Këang, Maou, Wei, Loo, Pang, and Poh," in addition to his own captains, and the rulers of friendly States. We are told that the wild tribes of the south and north, as well as the people of the great and flowery region, followed, and were consenting with him.

Edward Biot calls attention to the designation of the early Chinese tribe or colony as "the black-haired people," saying that they were doubtless so named in opposition to the different or mixed color of the hair of the

indigenous race. But I cannot admit any "indigenous race,"—any race that did not come from the same original center of the world's population as the Chinese themselves. The wild tribes of which we read in the Shoo and Chinese history, were, no doubt, black-haired, as all the remnants of them are at the present day. If we must seek an explanation for the name of "black-haired people," as given to the early Chinese, I should say that its origin was anterior to their entrance into China, and that it was employed to distinguish them from other descendants of Noah, from whom they separated, and who, while they journeyed to the east, moved in an opposite and westward direction.

It was to their greater civilization, and the various elements of strength flowing from it, that the Chinese owed their superiority over other early settlers in the country. They were able, in virtue of this, to subdue the land and replenish it, while the ruder tribes were gradually pushed into corners, and finally were nearly all absorbed and lost in the prevailing race. The black-haired people brought with them habits of settled labor. Their wealth did not consist, like that of nomads, in their herds and flocks. Shun's governors of provinces in the Shoo are called Pastors, or Herdsmen; and Mencius speaks of princes generally as "Pastors of men;" but pastoral allusions are very few in the literature of China. The people could never have been a tribe of shepherds. They displayed, immediately on their settlement, an acquaintance with the arts of agriculture and weaving. The cultivation of grain to obtain the staff of life, and of flax to supply clothing, at once received their attention. They knew, also, the value of the silkworm, and planted the

mulberry tree. The exchange of commodities—the practice of commerce on a small scale—was, moreover, early developed among them. It was long, indeed, before they had anything worthy of the name of a city; but fairs were established at convenient places, to which the people resorted from the farms and hamlets about, to barter their various wares.

In addition to the above endowments, the early Chinese possessed the elements of intellectual culture. They had some acquaintance with astronomy, knew approximately the length of the year, and recognized the necessity of the practice of intercalation, to prevent the seasons, on a regard to which their processes of agriculture depended, from getting into disorder. They possessed also the elements of their present written characters. The stories current, and which are indorsed by statements in the later semi-classical books, about the invention of the characters of Ts'angkee, in the time of Hwang-te, are of no value; and it was not till the Chow dynasty and the reign particularly of King Seuen (B.C. 825–779) that anything like a dictionary of them was attempted to be compiled. But the original immigrants, I believe, brought with them the art of ideographic writing or engraving. It was rude and imperfect, but it was sufficient for the recording of simple observations of the stars in their courses, and the surface of the earth, and for the orders to be issued by the government of the time. As early as the beginning of the Shang dynasty, B.C. 1765, we find E Yin presenting a written memorial to his sovereign.

The habits of the other settlers were probably more warlike than those of the Chinese, but their fury would

exhaust itself in predatory raids. They were incapable of any united or persistent course of action. We cannot wonder that they were in the long run supplanted and absorbed by a race with the characteristics and advantages which I have pointed out.

The chiefs and rulers of the ancient Chinese were not without some considerable knowledge of God; but they were accustomed, on their first appearance in the country, if the earliest portions of the Shoo can be relied on at all, to worship other spiritual beings as well. There was no sacerdotal or priestly class among them; there were no revelations from heaven to be studied or expounded. The chieftain was the priest for the tribe; the emperor for the empire; the prince of a State for his people; the father for his family.

Shun had no sooner been designated by Yaou to the active duties of the government as coëmperor with him, than "he offered a special sacrifice, but with the ordinary forms, to God; sacrificed purely to six Honored ones; offered their appropriate sacrifice to the rivers and hills; and extended his worship to the host of spirits." Subsequently, in the progresses which he is reported to have made to the different mountains, where he met the princes of the several quarters of the empire, he always announced his proceedings with them by "presenting a burnt offering to heaven, and sacrificing in order to the hills and rivers." I do not refer to these passages as veritable records of what Shun actually did; but they are valuable, as being the ideas of the compilers of the Shoo King of what he should have done in his supposed circumstances.

The name by which God was designated was *the*

Ruler, and *the Supreme Ruler*, denoting emphatically His personality, supremacy, and unity. We find it constantly interchanged with the word *heaven*, by which the idea of supremacy and unity are equally conveyed, while that of personality is only indicated vaguely and by an association of the mind. By God, kings were supposed to reign, and princes were required to decree justice. All were under law to Him, and bound to obey His will. Even on the inferior people He has conferred a moral sense, compliance with which would show their nature invariably right. All powers that be are from Him. He raises one to the throne and puts down another. Obedience is sure to receive His blessing, disobedience to be visited with His curse. The business of kings is to rule in righteousness and benevolence, so that the people may be happy and good. They are to be an example to all in authority, and to the multitudes under them. Their highest achievement is to cause the people tranquilly to pursue the course which their moral nature would indicate and approve. When they are doing wrong, God admonishes them by judgments, such as storms, famine, and other calamities. If they persist in evil, sentence goes forth against them. The dominion is taken from them and given to others more worthy of it.

The duke of Chow, in his address on "The Establishment of Government," gives a striking summary of the history of the empire down to his own time. Yu the Great, the founder of the Hea dynasty, "sought for able men to honor God." But the way of Kěě, the last of his line, was different. He employed cruel men, and he had no successors. The empire was given to T'ang the Successful, who "greatly administered the bright ordi-

nances of God." By and by T'ang's throne came to Show, who was all violence, so that "God sovereignly punished him." The empire was transferred to the House of Chow, whose chiefs showed their fitness for the charge by "finding out men who would reverently serve God, and appointing them as presidents and chiefs of the people."

It was the duty of all men to reverence and honor God by obeying His law written in their hearts, and seeking His blessing in all their ways. But there was a solemn and national worship of Him as ruling in nature and providence, which could only be performed by the emperor. It consisted of sacrifices, or offerings rather, and prayers. No image was formed of Him, as indeed the Chinese have never thought of fashioning a likeness of the Supreme.

Who the "six Honored ones," whom Shun sacrificed to next to God, were, is not known. In going on to worship the hills and rivers and the host of spirits, he must have supposed that there were certain tutelary beings who presided over the more conspicuous objects of nature and its various processes. They were under God, and could do nothing, excepting as they were permitted or empowered by Him; but the worship of them was inconsistent with the truth that God demands to be recognized as "He who worketh all in all," and will allow no religious homage to be given to any but Himself. It must have always been the parent of many superstitions, and it paved the way for the pantheism which enters largely into the belief of the Chinese of the present day, and of which we find one of the earliest steps in the practice, which commenced with the Chow

dynasty, of not only using the term *Heaven* as a synonym for God, but the combination *Heaven and Earth.*

There was also among the early Chinese the religious worship of their departed friends, which still continues to be observed by all classes, from the emperor downward, and seems of all religious services to have the greatest hold upon the people. The title given in the Shoo to Shun's minister of religion, is that of "Arranger of the ancestral temple." The rule of Confucius, that "parents when dead, should be sacrificed to according to propriety," was doubtless in accordance with a practice which had come down from the earliest times of the nation.

The spirits of the departed were supposed to have a knowledge of the circumstances of their descendants, and to be able to affect them. Events of importance in a family were communicated to them before their shrines; many affairs of government were transacted in the ancestral temple. When Yaou demitted to Shun the business of the government, the ceremony took place in the temple of "the accomplished ancestor," the individual to whom Yaou traced his possession of the supreme dignity; and while Yaou lived, Shun on every return to the capitol from his administrative progresses, offered a bullock before the shrine of the same personage. In the same way, when Shun found the toils of government too heavy for him, and called Yu to share them, the ceremony took place in the temple of "the spiritual ancestor," the chief in the line of Shun's progenitors. In the remarkable narrative, which we have in the sixth of the Books of Chow, of the duke of Chow's praying for the recovery of his brother, king Woo, from

a dangerous illness, and offering to die in his stead, he raises three altars—to their father, grandfather, and great-grandfather; and prays to them, as having in heaven the charge of watching over their great descendant. When he has ascertained by divination that the king would recover, he declares that he had got Woo's tenure of the throne renewed by the three kings, who had thus consulted for a long futurity of their house.

This case shows us that the spirits of good kings were believed to be in heaven. A more general conclusion is derived from what we read in the seventh of the books of Shang. The emperor Pwan-Kăng, (B.C. 1400) irritated by the opposition of the wealthy and powerful houses to his measures, and their stirring up the people also to murmur against them, threatens them all with calamities to be sent down by his high ancestor T'ang, the successful. He tells his ministers that their ancestors and fathers, who had loyally served his predecessors, were now urgently entreating T'ang, in his spirit-state in heaven, to execute great punishments on their descendants. Not only, therefore, did good sovereigns continue to have a happy existence in heaven, but their good ministers shared the happiness with them, and were somehow round about them as they had been on earth, and took an interest in the progress of the concerns which had occupied them during their lifetime. Modern scholars, following in the wake of Confucius, to whom the future state of the departed was all wrapped in shadows, clouds, and darkness, say that the people of the Shang dynasty were very superstitious. My object is to bring out the fact, and the nature of their superstition.

There is no hint in the Shoo nor elsewhere, so far as I am aware, of what became of bad emperors and bad ministers after death nor indeed of the future fate of men generally. There is a heaven in the classical books of the Chinese; but there is no hell; and no purgatory. Their oracles are silent as to any doctrine of future rewards and punishments. Their exhortations to well-doing, and their warnings against evil, are all based on a reference to the will of God, and the certainty that in this life virtue will be rewarded and vice punished. "Of the five happinesses, the first is long life; the second is riches; the third is soundness of body and serenity of mind; the fourth is the love of virtue; and the fifth is doing or receiving to the end the will of heaven." There is no promise of rest or comfort beyond the grave. The virtuous man may live and die in suffering and disgrace; let him be cheered—his posterity will reap the reward of his merits. Some one, sprung from his loins, will become wealthy or attain to distinction. But if he should have no posterity—it never occurred to any of the ancient sages to consider such a case.

I will pass on from this paragraph with a reference to the subject of divination. Although the ancient Chinese can hardly be said to have had the knowledge of a future state, and were not curious to inquire about it, they were anxious to know about the wisdom and issues of their plans for the present life. For this purpose they had recourse to divination. The duke of Chow certainly practiced it; and we have a regular staff of diviners among the officers of the Chow dynasty. Pwan-Kăng practiced it in the dynasty of Shang. And Shun did so also, if we can put faith in "The Counsels of Yu." The

instruments of divination were the shell of the tortoise and the stalks of a certain grass or reed. By various caustic operations on the former, and by manipulations with the latter, it was supposed possible to ascertain the will of heaven. I must refer the reader to what I have said about the practice on the seventh section of "The Great Plan." It is difficult to understand how the really great men of China could have believed in it. One observation ascribed to Shun is worthy of remark. He tells Yu that "divination, when fortunate, must not be repeated." I once saw a father and son divining, after one of the fashions of the present day. They tossed the bamboo roots, which came down in the unlucky position for a dozen times in succession. At last a lucky cast was made. They looked into each other's faces, laughed heartily, and rose up, delighted, from their knees. The divination was now successful, and they dared not repeat it!

When the dignity of a chief advanced to that of a sovereign, and the Chinese tribe grew into a nation, the form which it assumed was that of a feudal empire. It was probably not until the Chow dynasty that its constitution was fully developed and consolidated, as it is only then that we find in the last part of the Shoo, in the Ch'un Ts'ew, the Rites of Chow, and other works of the period, materials to give a description to it. King Woo, we are told, after he had overthrown the last sovereign of the line of T'ang, arranged the orders of nobility into five, from duke downwards, and assigned the territories to them on a scale proportioned to their different ranks. But at the beginning of the Hea dynasty, Yu conferred on the chiefs among his followers lands and surnames.

The feudal system grew in a great measure out of the necessities of the infant empire. As the rude tribes were pushed backwards from its growing limits, they would the more fiercely endeavor to resist further encroachment. The measure was sometimes taken of removing them to other distant sites, according to the policy on which the Kings of Assyria and Babylon dealt with Israel and Judah. So Shun is reported to have carried away the San-mëaun. But the Chinese empire was too young, and insufficiently established itself, to pursue this plan generally; and each State therefore was formed with a military constitution of its own, to defend the marches against the irruptions of the barbarians.

What was designed to be the Central State of the empire was the appanage of the sovereign himself, and was of the same dimensions as one of the largest of the feudatory States. Over this he ruled like one of the other princes in their several dominions, and he received likewise a certain amount of revenue from all the rest of the country, while the nobles were bound to do him military service whenever called upon. He maintained also a court of great ministers, who superintended the government of the whole empire. The princes were little kings within their own States, and had the power of life and death over the people. They practiced the system of sub-infeudation, but their assignments of lands were required to have the imperial sanction.

It was the rule under the Chow dynasty that the princes should repair to the court every five years, to give an account of their administration of their governments; and that the emperor should make a general tour through the country every twelve years, to see for

himself how they performed their duties. We read in the Canon of Shun that he made a tour of inspection once in five years, and that the princes appeared at court during the intermediate four. As the empire enlarged, the imperial progresses would naturally become less frequent. By this arrangement it was endeavored to maintain a uniformity of administration and customs throughout the States. The various ceremonies to be observed in marriages, funerals and mourning, hospitalities, religious worship, and the conduct of hostilities; the measure of capacity, length, weight, etc; and the written characters of the language; these were all determined in imperial prerogative. To innovate in them was a capital offense.

The above is an imperfect outline of the feudal constitution of the ancient empire of China, which was far from enjoying peace and prosperity under it. According to the received accounts, the three dynasties of Hea, Shang, and Chow were established, one after another, by princes of great virtue and force of character, aided in each case by a minister of consummate ability and loyal devotion. Their successors invariably became feeble and worthless. After a few reigns, the imperial rule slackened. Throughout the States there came assumptions and oppressions, each prince doing what was right in his own eyes, without fear of his suzerain. The wild tribes round about waxed bold, and kept up a constant excitement and terror by their incursions. Then would come an exceptional reign of more than usual vigor, and a partial order would be established; but the brief prosperity was only like a blink of sunshine in a day of gloom. In the Shoo, the termination of the dy-

nasties of Hea and Shang is attributed to the wickedness of their last emperors. After a long array of feeble princes there suddenly appear on the throne men of gigantic physical strength, the most daring insolence, and the wildest debaucheries, having neither piety nor truth; and in contrast with them are princes whose fathers have for several generations been attracting general notice by their righteousness and benevolence. When heaven and men can no longer bear the iniquity of the tyrants, the standard of revolt is raised, and the empire speedily comes under a new rule. These accounts are no doubt much exaggerated and embellished. Këë and Show were not such monsters of vice, nor were T'ang and Woo such prodigies of virtue. More likely is it that the earlier dynasties died out, like that of Chow, from sheer exhaustion, and that their last sovereigns were weaklings like king Nau, rather than tyrants.

The practice of polygamy, which was as old as Yaou, was a constant source of disorder. A favorite concubine plays a conspicuous part in the downfall of the dynasties of Shang and Hea, and another signalizes a calamitous epoch in that of Chow. In the various States this system was ever giving rise to jealousies, factions, usurpations, and abominations which cannot be told. No nation where polygamy exists can long be prosperous or powerful. In a feudal empire its operation must be peculiarly disastrous.

The teachings of Confucius in the Chow dynasty could not arrest the progress of degeneracy and dissolution in a single State. His inculcation of the relations of society, and the duties belonging to them, had no power. His eulogies of the ancient sages were only the

lighting up in the political firmament of so many suns which communicated no heat. Things waxed worse and worse. The pictures which Mencius draws of the misery of his times are frightful. What he auspiced from the doctrines and labors of his master never came to pass. The ancient feudal empire was extinguished amid universal anarchy, in seas of blood.

The character and achievements of the founder of the Ts'in dynasty have not yet received from historians the attention which they deserve. He destroyed the feudal system of China, and introduced in its room the modern despotic empire, which has now lasted rather more than 2,000 years.

The ancient empire of China passed away, having been weighed in the balances and found wanting. Under the system of rule which superseded it, the boundaries of the empire have been grandly extended, and the people have gradually increased. Now, however, it would seem to be likewise approaching its end. It would not have endured so long but for the position of the country at the extremity of the Asiatic continent. Its neighbors were not more powerful than itself, and they were less civilized. Once and again the country has been overrun and subjugated by the descendants of the tribes which disputed the possession of the soil with its earliest colonists; but it has subdued them in its turn by its greater cultivation, and they have become more Chinese than the Chinese themselves. The changes of dynasty since the end of the old empire, or classical period, have not been revolutions, but only substitutions of one set of rulers for another. In the present century, new relations have arisen between China and the rest of the

world. Christian nations of the West have come into rude contact with it. In vain did it fall back on the tradition of the "Middle State," and proclaim its right to their homage. The prestige of its greatness has vanished before a few ships of war, and the presence of a few thousand soldiers. The despotic empire will shortly pass away as the feudal one did, but with less "hideous ruin and combustion." It is needless to speculate on the probabilities of the future. God will be his own interpreter. China, separated from the rest of the world, and without the light of revelation, has played its part, and brought forth its lesson, which will not, I trust, be long without their fitting exposition. Whether it is to be a dependent or independent nation in the future, to be broken up, or remain united, the first condition to happiness and prosperity is *humility* on the part of its scholars and rulers. Till they are brought to look at their own history and their sages, falsely so called, according to a true estimate, and to cease from their blind admiration of them, there is no hope for the country.

LIFE OF CONFUCIUS.

Confucius, as a sage and religious teacher, is regarded by his countrymen as the greatest man China has produced. He was unquestionably an extraordinary man, remarkable in the influence he exercised over his countrymen when alive, and the still greater influence he has ever since exercised by his writings. Confucius was born about five hundred and forty-nine years before Christ, in the Kingdom of Loo, a portion of north-eastern China, nearly corresponding with the modern province of Shan-tung. At that time China was divided into nine independent States, and it was not till three centuries later that it was united into one kingdom. From his earliest years, Confucius was distinguished by an eager pursuit of knowledge. From his father, who was prime minister of the State in which he lived, he inherited a taste for political studies; but being left an orphan when still but a child, he was educated for the most part in retirement by his mother Ching and his grandfather Coum-tse. The anecdotes which are related of his boyhood tend to show that he was distinguished by those qualities most highly esteemed by his coun-

trymen, and afterwards most strictly enforced by himself —a profound reverence for his parents and ancestors, and for the teaching of the ancient sages. "Coum-tse, his grandfather," says one of his biographers, "was one day sitting absorbed in a melancholy reverie, in the course of which he fetched several deep sighs. The child observing him, after some time approached, and with many bows and formal reverences, spoke thus: 'If I may presume, without violating the respect I owe you, sir, to inquire into the cause of your grief, I would gladly do so. Perhaps you fear that I who am descended from you may reflect discredit on your memory by failing to imitate your virtues.' His grandfather, surprised, asked him where he had learned to speak so wisely. 'From yourself, sir,' he replied; 'I listen attentively to your words, and I have often heard you say that a son who does not imitate the virtues of his ancestors deserves not to bear their name.'"

The position which his father had held in the State seems to have inspired Confucius at an early age with a desire to distinguish himself in moral and political studies, and prompted him to investigate the early history of his country. He labored zealously to fit himself for filling offices of high political trust; and in his endeavors to master the learning of the early sages he was ably assisted by his grandfather. He married at nineteen years of age, and is said to have divorced his wife a few years afterwards, when she had given birth to a son, that he might devote himself without interruption to study; but owing to the general contempt of women in the East, the subject is only slightly alluded to by his biographers.

He entered upon political employment at twenty years of age, as "superintendent of cattle," an office probably established that the revenue might not be defrauded, and necessary where much of it was paid in kind. In this situation, his reverence for antiquity and the ancients did not prevent Confucius from attempting reforms and checking long-established abuses. Under his administration, men who were dishonest were dismissed, and a general inquiry was set on foot with a view to the reformation of all that was unworthy or pernicious. The activity of Confucius brought him into favor with his sovereign, and he was promoted to the "distribution of grain," an office of which it is not easy to discover the nature. Whatever were his duties, however, the energy that Confucius displayed was extremely distasteful to his colleagues. He was now in the vigorous manhood of thirty-five, and the eyes of the nation were turned to him as their future prime minister, when a revolution occurred in the State, which drove him from power.

Deprived of his office, he wandered for eight years through the various provinces of China, teaching as he went, but without as yet making any great impression upon the mass of the people. He returned to Loo in his forty-third year. His enemies, during those eight years, had gradually lost their authority; and he was again employed in political offices of trust and responsibility. Immorality prevailed at this time to a frightful extent. Confucius set himself up fearlessly as a teacher of virtue. His admonitions were not thrown away; and having gained the approbation of the king a few years after his return from exile, he was appointed prime minister with almost absolute authority. The enemies of order and

virtue excited troubles on his elevation; but Confucius sternly repressed the symptoms of dissatisfaction, and though of compassionate disposition, he did not hesitate to resort to capital punishment when necessary to rid himself of his enemies.

Reformation made rapid strides in the territories of Loo; the nobles became more just and equitable; the poor were not oppressed as before; roads, bridges, and canals were formed. "The food of the people," says his biographer, "was the first care; it was not until that had been secured in abundance that the revenues of the State were directed to the advancement of commerce, the improvement of the bridges and highways, the impartial administration of justice, and the repression of the bands of robbers that infested the mountains." For four years he steadily persevered in his endeavors, until Loo began to be regarded as a model State by the surrounding kingdoms. It was not the interest of the neighboring princes to permit this state of things to continue. One of them, more crafty than the others, knowing the weakness of the sovereign of Loo, trained some fascinating courtezans after his own views, and sent them as a present to the voluptuous prince. They were greedily received, for the king had long tired of Confucius and his stern morality. The courtezans roused him and his nobility to action. A strong party rose against the sage; and at the age of fifty-seven, he was driven once more from his native State to wander as a teacher through the different provinces of China.

On leaving Loo, Confucius first bent his steps westward to the State of Wei, situate about where the present provinces of Chih-le and Ho-nan adjoin. He was

now in his fifty-sixth year, and felt depressed and melancholy. As he went along, he gave expression to his feelings in verse:

> "Fain would I still look towards Loo,
> But this Kwei hill cuts off my view.
> With an axe, I'd hew these thickets through:—
> Vain thought! 'gainst the hill I naught can do."

And again:

> 'Through the valley howls the blast,
> Drizzling rain falls thick and fast.
> Homeward goes the youthful bride
> O'er the wild, crowds by her side.
> How is it, O azure Heaven,
> From my home I thus am driven,
> Through the land my way to trace,
> With no certain dwelling place?
> Dark, dark, the minds of men!
> Worth in vain comes to their ken.
> Hasten on, my term of years:
> Old age, desolate, disappears."

It was only by concealment and disguise that the life of the exiled prime minister was preserved. For twelve years he wandered from province to province, at first harassed, persecuted, hunted, but after a while allowed to travel unmolested. A faithful little band of disciples collected around him in his wanderings, and their numbers, as time advanced, might soon be counted by thousands. Seventy-two of these, we are told, were particularly attached to him, but only ten of them were "truly wise." With these ten he finally retired, at the age of sixty-nine, to a peaceful valley in his native province, where, in the midst of his disciples, he passed a happy

literary period of five years, in collating and annotating the works of the ancients. These sacred books have been for twenty-three centuries the fountains of wisdom and goodness to all the educated of China. They are the works in which every student must be a proficient ere he can hope to advance in the political arena, and for twenty-three centuries have had an incalculable influence on a third of the human race.

His life was peacefully concluded in the midst of his friends at the age of seventy-three, in the valley to which he had retired five years previously.

A few days before his death he tottered about the house, sighing out:

Tai shan, ki tui hu!
Liang muh, ki kwai hu!
Chi jin, ki wei hu!

The great mountain is broken!
The strong beam is thrown down!
The wise man has decayed!

He died soon after, leaving a single descendant, his grandson Tsz'sz', through whom the succession has been transmitted to the present day. During his life, the return of the Jews from Babylon, the invasion of Greece by Xerxes, and conquest of Egypt by the Persians, took place. Posthumous honors in great variety, amounting to idolatrous worship, have been conferred upon him. His title is the most Holy Ancient Teacher Kung-tsz', and the Holy Duke. In the reign of Kanghí, 2150 years after his death, there were eleven thousand males alive bearing his name, and most of them of the seventy-fourth generation, being undoubtedly one of the oldest families

in the world. In the Sacrificial Ritual a short account of his life is given, which closes with the following pæan:

> Confucius! Confucius! How great is Confucius!
> Before Confucius there never was a Confucius!
> Since Confucius there never has been a Confucius!
> Confucius! Confucius! How great is Confucius!

That peaceful valley in which he died has been for all succeeding ages a sacred spot—a place of pilgrimage for the learned and the superstitious; and the Chinese of 1867, amid conflicting Buddhism, Tauism, and Roman Catholicism, still point with reverence to the tomb of their great sage in the province of Shan-tung.

In his manner of teaching, Confucius was strikingly contrasted with the other great religious teachers of Asia—Gotama, Buddha, Zoroaster, and Mohammed. He made no pretensions to universal knowledge or external inspiration. "I was not born," said he to his disciples, "endowed with all knowledge. I am merely a man who loves the ancients, and who do all I can to arrive at truth." On particular points of religious and other knowledge he was equally frank in his confessions of ignorance. Having been asked, for instance, by his disciples, how superior spirits might be acceptably worshiped, he candidly answered that he did not know. On another occasion, when asked what death was, he gave the memorable answer: "When I know not the nature of life, how shall I inform you what death is?"

In his precepts, as his disciples have handed them down to us, there is nothing austere or repulsive; no attempt whatever made to bind down the minds of his followers to any rigidly ascetic rule of his own. On the

contrary, he desired them to be open to every enlivening and ennobling idea, to practice singing and music, to cultivate and reverence the sublime, to open their hearts to the influence of joy—in short, by every means consistent with virtue, to render their existence happy.

Simple and natural as he was, however, in his manner of life and method of teaching, he himself informs us, in a saying recorded by one of his disciples, that he was not understood by his age.

The leading features of the philosophy of Confucius are, subordination to superiors, and kind, upright dealing with our fellow men; destitute of all reference to an unseen power to whom all men are accountable, they look only to this world for their sanctions, and make the monarch himself only partially amenable to a higher tribunal. From the duty, honor and obedience owed by a child to his parents, he proceeds to inculcate the obligations of wives to their husbands, subjects to their prince, and ministers to their king, together with all the obligations arising from the various social relations. Political morality must be founded on private rectitude, and the beginning of all real advance, in his opinion, was comprised in *nosce teipsum*. It cannot be denied that among much that is commendable, there are a few exceptionable dogmas among his tenets; but compared with the precepts of Grecian and Roman sages, the general tendency of his writings is good, while in their general adaptation to the society in which he lived, and their eminently practical character, they exceed those of Western philosophers. He did not deal much in sublime and unattainable descriptions of virtue, but rather taught how the common intercourse of life was to be maintained, how

children should conduct themselves towards their parents, when a man should enter an office, when to marry, etc., which, although they may seem somewhat trifling to us, were probably well calculated for the times and people among whom he lived.

The variety and minuteness of his instructions for the nurture and education of children, the stress he lays upon filial duty, the detail of etiquette and conduct he gives for the intercourse of all classes and ranks in society, characterize his writings from those of all philosophers in other countries; who, comparatively speaking, gave small thought to the education of the young. A notable feature of the Chinese classics, as compared with the classical writings of Grecian and Roman genius, must not be overlooked; which is, their freedom from descriptions of impurity and licentiousness, and allusions to whatever debases and vitiates the heart. Chinese literature contains enough, indeed, to pollute even the mind of a heathen, but its scum has become the sediment; and little or nothing can be found in the writings which are most highly prized, which will not bear perusal by any person in any country. Every one in the least acquainted with the writings of Hindu, Greek, and Roman poets, knows the glowing descriptions of the amours and obscenities of gods and goddesses which fill their pages, and the purity of the Chinese canonical books in this respect must be considered as remarkable.

In his instructions, he improved passing events to afford useful lessons, and some of those recorded are at least ingenious. Observing a fowler one day sorting his birds into different cages, he said, "I do not see any old birds here; where have you put them?" "The old birds,"

replied the fowler, "are too wary to be caught; they are on the lookout, and if they see a net or cage, far from falling into the snare, they escape and never return. Those young ones which are in company with them likewise escape, but only such as separate into a flock by themselves and rashly approach are the birds I take. If perchance I catch an old bird, it is because he follows the young ones." "You have heard him," observed the sage, turning to his disciples; "the words of this fowler afford us matter for instruction. The young birds escape the snare only when they keep with the old ones, the old ones are taken when they follow the young: it is thus with mankind. Presumption, hardihood, want of forethought and inattention, are the principal reasons why young people are led astray. Inflated with their small attainments, they have scarcely made a commencement in learning before they think they know everything; they have scarcely performed a few common virtuous acts, and straight they fancy themselves at the height of wisdom. Under this false impression, they doubt nothing, hesitate at nothing, pay attention to nothing; they rashly undertake acts without consulting the aged and experienced, and thus securely following their own notions, they are misled and fall into the first snare laid for them. If you see an old man of sober years so badly advised as to be taken with the sprightliness of a youth, attached to him, and thinking and acting with him, he is led astray by him, and soon taken in the same snare. Do not forget the answer of the fowler."

Once, when looking at a stream, he compared its ceaseless current to the transmission of good doctrine through succeeding generations; and as one race had received it,

they should hand it down to others. "Do not imitate those isolated men (the Rationalists) who are wise only for themselves: to communicate the modicum of knowledge and virtue we possess to others, will never impoverish ourselves."

The literary labors of Confucius consisted, for the most part, of a revision of the sacred books, which had been from time immemorial regarded by the Chinese as the sources of all true wisdom and knowledge. These he pruned of many extravagancies; and in the text as well as in the notes, stated his own opinions, and added much to the original value of the works.

Of the Chinese Sacred Books thus edited there are two classes, viz: The FIVE CLASSICS, and the FOUR BOOKS.

The first class consists of—

1st. The Shoo King, the Book of Records. It contains a plain historical narrative of the events which occurred during the first dynasties of the Chinese kings. It abounds in moral reflections, and appropriate instructions as to the pursuit and practice of virtue.

2d. The Yik-King, the Book of Changes. The trigrams, or enigmatical lines of Fuk Hí, form the basis of this work. This Fuk Hí is claimed to be the founder of the Chinese monarchy, and the date of his reign is, by Chinese historians, thrown back 2750 years before the Christian era.

Fuk Hí is reported to have first discovered these trigrams on the back of a tortoise or turtle which appeared to him once while walking on the banks of the river Hoang Ho. These trigrams are three lines; two of them being broken, by different combinations, sixty-four varia-

tions are formed from them. Other authorities state that at first there were eight lines, then these were involved to sixty-four.

3d. The Shí King, the Book of Odes. The number of these odes is three hundred and eleven; some selected, and others composed by Confucius, and all of a patriotic and moral character.

"These verses," said Confucius, "are as a speculum, offering to us the contemplation of good and evil: they teach us to serve our parents at home, and our king abroad."

Respecting the Book of Odes, Confucius said: "My children, why do you not study the Book of Poetry? The odes serve to stimulate the mind. They may be used for purposes of self-contemplation. They teach the art of sociability. They show how to regulate feelings of resentment. From them you learn the more immediate duty of serving one's father, and the remoter one of serving one's prince. From them we become largely acquainted with the names of birds, beasts, and plants."

4th. The Lai Kí, the Book of Ceremonies. It is a collection by Confucius of the various customs inculcated by former sages. In it all the minutiæ of daily life are dwelt upon, and the proper mode of action is prescribed under almost all possible contingencies. It gives directions for all actions of life, forming a code of etiquette upon the polite behavior of men, their sitting, standing, eating, sleeping, talking, weeping, walking, etc., in all circumstances and for all periods of life. As has been remarked, "One has but to read it in order to understand the fixedness and immobility of Chinese customs;" for the ceremonies and etiquette in Chinese society of the

present day are in most cases what they were when this Book of Rites was first published.

5th. The Chun Tz'au, the Spring and Autumn Annals. The work was so called, because it was commenced in the Spring and finished in the Autumn. It was the work of Confucius' extreme old age, and contains particularly a history of his native State, Loo, for two hundred years. It contains a fuller account of the political system he inculcated than any of the other sacred books.

The FOUR BOOKS consist of—

1st. The Lun Yu, a collection of Confucius' Sayings, by his disciples.

2d. The Tai Hok, a Treatise showing how to make the thoughts sincere, to correct the heart, to regulate the family, to govern the State, and thus produce concord throughout the world.

3d. The Chung Yung, the Doctrine of the Mean.

4th. A work bearing the name of Mencius, who here attempted to gather and perpetuate the doctrines of the sage; it is a philosophical treatise on government and morals.

Add to these a volume called The Ka Yu, the Family Sayings of the sage; being remarks dropped by him while in the midst of his family and amongst his neighbors.

The physical system inculcated by the Chinese philosopher somewhat resembled that of the early Grecian sages, and was undoubtedly in advance of the opinions of the age. The five *king* or elements stand at its base —water, fire, wood, metals, and earth. Of these, says the Chou-King, water flows, and is ever in motion; fire burns and ascends; wood is crooked and straightens it-

self; the metals are earthy and susceptible of change; the earth is humid, and descends. Each of these so-called elements is symbolized by one or more mystical lines placed in various positions. The universe, according to this fanciful theory, has been generated by the union of two material principles—a heavenly and an earthly, Yang and Yin. The heaven and the earth represent the corporeal substance of these principles; their intellectual manifestations pervade all things. In consequence of its origin and nature, the universe is destined to be destroyed and reproduced constantly, after countless ages, in never-ending successions. The proper office of the material and heavenly Yang is to produce, to make strong and to sustain. Its nature is firmness, inflexibility, and perseverance. What rises, what appears, what produces or contains motion, exists from it. The nature of Yin is to give place to, to fall to decay, to be weak, opaque, slow, inert, (save when receiving vigor and motion from Yang) to obey and be obsequious.

The heavens and the earth being thus mystically united as Yang and Yin, the origin of man appears to be intimately connected with their union. "The heaven and the earth," says the Yik-King, "had a beginning; and if that can be said of them, how much more truly of man?" "After there was a heaven and an earth, all material things were formed; male and female appeared; man and woman." We seek, however, in vain for a Creator in the system. True, there is Tai Kik, the Primum Mobile, and a mysterious "heaven," whose existence is declared to have been prior to all other existences, and particularly to the material developments of Yang and Yin; but although this mysterious agency has many of the

characteristics of the Godhead, he or it is not represented as *creating*.

The Chinese have this formula:

Tai Kik, the Great Ultimate Principle, produced Leang E, the Dual Principles.

Leang E produced Sz Tseung, the Four Forms. Two forms are heaven and earth; three forms are heaven, earth, and man; four forms are the four cardinal points of the compass.

Sz Tseung produced Pat Kwa, the Eight Diagrams.

Pat Kwa settled and fixed the Kin Kwan, heaven and earth.

The system of Confucius teaches that all men are born pure, but by the influence of bad example they swerve from the path of rectitude. He furthermore inculcates that man by his own act, by constant effort and watchfulness, may recover his lost estate; and yet he repeatedly asserts that he has not found an example of a perfect man, and confesses his own delinquencies.

One of the objects of his small treatise, entitled *Tai Hok*, is expressly declared to be "to bring back fallen man to the sovereign good—to what is perfect." "All people are naturally good," he asserts, "but a desire of pleasure changes them." With an earnest wish to develop "the inward light," pure and sincere intentions, fixed determination, a calm spirit, and much meditation, the Chinese teacher believed it quite possible for man to attain to this "sovereign good." Virtue, he divides into two great parts: *first*, the reverence for Heaven and superior beings, for parents and those in authority, with the worship due to the former class; and *secondly*, that

justice or equity which consists in rendering to every one his due.

The tutelary spirits, to whom Confucius teaches that worship is due, are divided into two classes: the spirits of mountains, rivers, and other natural objects, and the disembodied spirits of our ancestors, to both of which propitiatory sacrifices are due. "There is a Chinese book," says M. de Guignes, "compiled from the writings of Confucius, which gives figures of the two orders of spirits, informs us where they reside, and the particular object for which they should be invoked." The duty of filial obedience and reverence is inculcated by the Chinese sage with an earnestness unknown in any other system. Indeed, his entire political system is based solely on this foundation. Of all crimes, filial disobedience is the greatest, and least expiable. Even truth may be sacrificed by the son to hide the faults of the father.

In his political system the sovereign stands in a purely paternal relation to his subjects, and revolt or disobedience is under any circumstance a crime. He enumerates clearly and distinctly the duties both of the sovereign and of the people; but if the sovereign chooses to be a tyrant, his lieges, so far as Confucius teaches, have no redress.

Of the extraordinary estimation in which Confucius has been always held by his countrymen, we scarcely require any proofs. Although he was allowed to end his days in comparative obscurity, his descendants have ever since enjoyed, during seventy generations, the highest honors and privileges. They are, indeed, the only hereditary nobility in the empire. They are found principally in the neighborhood of the district in which Con-

fucius lived; and it was computed, more than one hundred and fifty years ago, that they numbered 11,000 males. Through every revolution in Chinese history their privileges and honors have hitherto remained intact.

In every city of the empire, of the first, second, and third class, there is one temple at least dedicated to Confucius. The civil and political rulers—nay, the emperor himself—are all equally bound to worship there. The service appointed for this worship is similar to that which each family performs in honor of its ancestors in their "hall of the ancients." A plain tablet is erected above an altar, on which there is a suitable inscription. Sweet-smelling gums are burned in the chamber, with frankincense and tapers of sandal wood; fruit, wine, and flowers are placed upon the altar, and appropriate verses are chanted from the Shí King in praise of deceased worth and wisdom. The ceremony concludes with an address resembling a prayer, delivered by the highest dignitary present.

In the larger temples of Confucius there usually are no images, but the sage and his disciples are worshiped through the medium of their tablets, which are strips of painted board standing upright, with the name and titles of the individual carved upon the face.

The tablets are arranged in the following order:

1st. In the center of the main hall, and facing the court, is the tablet of Confucius.

2d. Four tablets, two at the right and two at the left of that of the sage, and facing inwards. These are the four most illustrious disciples.

3d. Farther in front are ten tablets, five on either side,

and facing inwards. These ten are for the disciples next in order for merit.

4th. Arranged on either side of a long room stretching down in front of the hall, are tablets of the remaining fifty-eight disciples, twenty-nine on either side.

Before each tablet is a stand for candles, incense, and offerings.

The sage is worshiped especially by literary men. Boys on entering school are first taken to the Confucian temple to adore the world's most illustrious scholar and holy man, and to invoke him as a patron.

The remarks of Confucius upon religious subjects were very few; he never taught the duty of man to any higher power than the head of the State or family, though he supposed himself commissioned by heaven to restore the doctrines and usages of the ancient kings. He admitted that he did not understand much about the gods, that they were beyond and above the comprehension of man, and that the obligations of man lay rather in doing his duty to his relatives and society than in worshiping spirits unknown. "Not knowing even life," said he, "how can we know death?" and when his disciples asked him, in his last illness, whom he should sacrifice to, he said he had already worshiped.

Wise and learned as was Confucius, and with all his abstruse discussions about the Tai Kik, the Yin and the Yang, and the Chung Yung, he knew less about the world he lived in than the merest child who has learned that "In the beginning God created the heaven and the earth;" and as to what might lie beyond the present life, all was unknown.

He instructed kings, but his teachings lacked that ele-

ment which once caused a Roman governor to tremble when the great apostle to the Gentiles, though a prisoner in chains, reasoned before him concerning those subjects which constituted the distinctive doctrine of his faith.

As there were points of difference between the doctrines taught by the so-called holy man of Loo and the orator who once held enchained by his eloquence the learned men of Athens, so was there as marked a difference in the closing scenes of the lives of each.

One laments over

> "The strong mountain broken,
> The wise man decayed."

The other exults in the clear vision of that world into which he expected to enter when this "mortal should have put on immortality."

That the reader may see how the disciples of Confucius were accustomed to speak of the sage whom they styled "Master," as well as the manner in which he spake of himself, we have grouped together what we found in the Analects on these subjects, and have placed them first in our selections from the Four Books, that they may be read in connection with the life of Confucius. They are :

1st. Remarks by his disciples on his character, doctrines, and habits.

2d. What Confucius said of himself.

3d. An Eulogium, in which is recorded by admiring disciples everything that might help to keep the memory of the master fresh in their minds.

THE FOUR BOOKS.

INTRODUCTION.

THESE are sometimes called the Four Books of the Four Philosophers. They comprise: 1st, the Lun Yu, or Analects, chiefly occupied with the sayings of Confucius; 2d, the Tai Hok, (or Tai Heŏk) the Great Learning, now commonly attributed to Tsăng Sin, a disciple of the sage; 3d, the Chung Yung, or Doctrine of the Mean, ascribed to Kung Keih, the grandson of Confucius; 4th, the works of Mencius. But all these disciples of Confucius delight to honor their master, and credit him largely with the sayings which they have recorded.

A peculiarity of all these teachers is, that they did not generally lay claim to the honor of originality in the lessons they gave: they profess rather that what they taught were the doctrines of their wise princes and divine emperors of the primitive ages; they enforce their counsels by citing the examples of wisdom and virtue of the early times. Mencius, as the reader will see at the close of his book, tells from whom his doctrines were derived, and through how long a term of years they had de-

scended till they came to him. Confucius, Mencius, and perhaps some of their disciples, were peripatetic philosophers. That system of lectures, or traveling teachers, has been, in some respects, adopted in our country during recent years. Throughout China, at the present time, there are professional readers, who go about from place to place; and wherever an audience can be gathered, they read or chant portions of the ancient histories or of the odes. They are paid by voluntary contributions.

Our selections from the Four Books, as stated in the Preface, are from Dr. Legge's translation; and in transferring them we have followed his copy; the rendering, the italics, and the pointing are his. The italics generally, but not quite universally, designate such words as had to be supplied in order to give a smooth rendering into English.

In our choice of matter we have aimed to take such as might easily be comprehended by the general reader; but we are aware that many admirers of the Four Books will be disappointed in not finding some passages which they have regarded as remarkable for beauty and force. We confess that we have left undisturbed many portions as full of excellence as any we have taken; sometimes because we had already selected sufficient to give the author's view on a given subject, and sometimes because the passage, in order to be appreciated, needed a closer study than the general reader might be willing to devote to it; and even with some of the sentences which we have quoted this is the case; a careful reading is necessary in order to come at the full meaning of the author.

One feature of Chinese composition is its sententious

style—laconic expressions ; and the beauty and force of these are often greatly marred, if not entirely spoiled, by a translation. Especially is this true concerning the translation of their proverbs and maxims. Were we to make any criticism on the translation before us, we would say that it is put into too good English. A translation following the Chinese idiom more closely, and using fewer words, would often have presented the idea with more energy and point.

The ancient emperors Yaou, and Shun, and Yu are often mentioned. The reader will refresh his mind as to who they were by referring back to the historical sketch. Without denying that they were real personages, yet doubtless the Chinese sages, considering their vocation as teachers, took some license, and embellished their characters somewhat, clothing these individuals with attributes which, in their estimation, perfectly wise and good emperors ought to possess ; and having thus clothed them they held them up for imitation, and in all their exhortations to kings and princes referred to what the divine rulers of ancient times said and did.

Students in the Chinese language may perhaps be annoyed in finding in different parts of the volume so many systems of pronunciation and spelling. This arises from the fact that our quotations are from translations made by men of different nationalities, at different times, and living in different parts of the Chinese empire. Except where there has been an obvious mistake or misprint, we have transferred the passage in the translator's own style of spelling and pronunciation.

In order to present the sayings of the sages grouped together under their appropriate heads, we are aware

that occasionally passages will occur, one part of which may appear to belong to one chapter, the other part to another chapter; but considering the object we have had in view, our friends amongst the Chinese critics will forgive this seeming violence done to the text.

BOOK I.

THE LUN YU, OR CONFUCIAN ANALECTS.

As arranged in the Four Books in the Chinese, the Lun Yu is the third in order, between the Chung Yung and Mencius; but we see no important objection to following here the order chosen by Dr. Legge in his translation.

The Analects are discourses and dialogues; that is, discourses and discussions of Confucius with his disciples and others on various topics, and his replies to their inquiries. There are, however, in the book many sayings of the disciples themselves.

The account given of this book is, that after the death of the sage his disciples collected together, and compared the memoranda of his conversations which they had severally preserved, and then digested and arranged them, and gave them the title of Lun Yu, or Digested Conversations.

CHAPTER I.

WHAT THE DISCIPLES OF CONFUCIUS SAY OF THEIR MASTER.

Tsze-k'in asked Tsze-kung, saying, "When our Master comes to any country, he does not fail to learn all about its Government. Does he ask his information, or is it given to him?"

Tsze-kung said, "Our Master is benign, upright, courteous, temperate, and complaisant, and thus he gets his information. The Master's mode of asking information! Is it not different from that of other men?"

Some one said, "Who will say that the son of the man of Tsow knows the rules of propriety? He has entered the grand temple, and asks about everything."

The Master heard the remark, and said, "There is a rule of propriety."

When the Master was in Ch'in, he said, "Let me return! Let me return! The little children of my school are ambitious and too hasty. They are accomplished and complete so far, but they do not know how to restrict and shape themselves."*

When the Master was unoccupied with business, his manner was easy, and he looked pleased.

---

* Confucius was thrice in Ch'in. It must have been the third time, when he thus expressed himself. He was then over sixty years, and being convinced that he was not to see for himself the triumph of his principles, he became the more anxious about their transmission.

When the Master was eating by the side of a mourner, he never ate to the full.

He did not sing on the same day in which he had been weeping.

The things in reference to which the Master exercised the greatest caution were—fasting, war, and sickness.

The Master's frequent themes of discourse were—the odes, the history, and the maintenance of the rules of propriety. On all these he frequently discoursed.

The subjects on which the Master did not talk were —extraordinary things, feats of strength, disorder, and spiritual beings.

The Master said, "Heaven produced the virtue that is in me. Hwan T'uy—what can he do to me?"

"Do you think, my disciples, that I have any concealments? I conceal nothing from you. There is nothing which I do that is not shown to you, my disciples;—that is my way."

There were four things which the Master taught—letters, ethics, devotion of soul, and truthfulness.

When the Master was in company with a person who was singing, if he sang well he would make him repeat the song, while he accompanied it with his own voice.

The Master said, "The sage and the man of perfect virtue;—how dare I *rank myself with him?* It may simply be said of me, that I strive to become such without satiety, and teach others without weariness." Kung-se Hwa said, "This is just what we, the disciples, cannot imitate you in."

The Master being very sick, Tsze-loo asked leave to pray for him. He said, "May such a thing be done?" Tsze-loo replied, "It may. In the prayers it is said,

'Prayer has been made to the spirits of the upper and lower worlds.'" The Master said, "My praying has been for a long time."

The Master was mild, and yet dignified; majestic, and yet not fierce; respectful, and yet easy.

The subjects of which the Master seldom spoke were —profitableness, and also the appointments *of Heaven*, and perfect virtue.

A man of the village of Tă-heang said, "Great indeed is the philosopher K'ung! His learning is extensive, and yet he does not render his name famous by any *particular* thing."

There were four things from which the Master was entirely free. He had no foregone conclusions, no arbitrary predeterminations, no obstinacy, and no egotism.

When the Master saw a person in a mourning dress, or any one with the cap and upper and lower garments of full dress, or a blind person, on observing them *approaching*, though they were younger than himself, he would rise up, and if he had to pass by them, he would do so hastily.*

Shuh-sun Woo-shuh having spoken revilingly of Chung-ne,† Tsze-Kung said, "It is of no use doing so. Chung-ne cannot be reviled. The talents and virtues of other men are hillocks and mounds, which may be stept over. Chung-ne is the sun or moon, which it is not possible to step over. Although a man may wish to cut himself off *from the sage*, what harm can he do to the sun or

---

* Such consideration did he show to those who were in mourning, and suffering misfortunes.

† Chung-ne was the marriage name of Confucius.

moon? He only shows that he does not know his own capacity."*

"Our Master cannot be attained to, just in the same way as the heavens cannot be gone up to by the steps of a stair."

"Were our Master in the position of the prince of a State, or the chief of a Family, we should find verified the description *which has been given of a sage's rule*:—he would plant the people, and forthwith they would be established; he would lead them on, and forthwith they would follow him; he would make them happy, and forthwith multitudes would resort to *his* dominions; he would stimulate them, and forthwith they would be harmonious. While he lived, he would be glorious. When he died, he would be bitterly lamented. How is it possible for him to be attained to?"

Formerly, when Confucius died, after three years had elapsed, his disciples collected their baggage, and prepared to return to their several homes. But on entering to take their leave of Tsze-kung, as they looked towards one another, they wailed, till they all lost their voices. After this they returned to their homes, but Tsze-kung went back, and built a house for himself on the altar-ground, where he lived alone *other* three years, before he returned home.

WHAT CONFUCIUS SAYS OF HIMSELF.

The Master said, "I will not be afflicted at men's not

---

* Confucius is like the sun or moon, high above the reach of depreciation.

knowing me; I will be afflicted that I do not know men."

"At fifteen, I had my mind bent on learning.

"At thirty, I stood firm.

"At forty, I had no doubts.

"At fifty, I knew the decrees of Heaven.

"At sixty, my ear was an obedient organ *for the reception of truth.*

"At seventy, I could follow what my heart desired, without transgressing what was right."

The Master said, "Sin, my doctrine is that of an all-pervading unity." The disciple Tsăng replied "Yes."

The Master went out, and the *other* disciples asked, saying, "What do his words mean?" Tsăng said, "The doctrine of our Master is, to be true to the principles of our nature, and the benevolent exercise of them to others. This and nothing more."

The Master said, "A transmitter and not a maker, believing in and loving the ancients, I venture to compare myself with our old P'ang."

"The silent treasuring up of knowledge, learning without satiety, and instructing others without being wearied—what one of these things belongs to me?"

"The leaving virtue without proper cultivation; the not thoroughly discussing what is learned; not being able to move towards righteousness of which a knowledge is gained; and not being able to change what is not good—these are the things which occasion me solicitude."

"Extreme is my decay. For a long time I have not dreamed, as I was wont to do, that I saw the duke of Chow."

"From the man bringing his bundle of dried flesh *for my teaching* upwards, I have never refused instruction to any one."

"I do not open up the truth to one who is not eager *to get* knowledge, nor help out any one who is not anxious to explain himself. When I have presented one corner of a subject to any one, and he cannot from it learn the other three, I do not repeat my lesson."

The Master said to Yen Yuen: "When called to office, to undertake its duties; when not so called, to lie retired: it is only I and you who have attained to this."

"With coarse rice to eat, with water to drink, and my bended arm for a pillow—I have still joy in the midst of these things. Riches and honors acquired by unrighteousness, are to me as a floating cloud."

"I am not one who was born in the possession of knowledge; I am one who is fond of antiquity, and earnest in seeking it *there*.

"When I walk along with two others, they may serve me as my teachers. I will select their good qualities and follow them—their bad qualities, and avoid them."

"There may be those who act without knowing why. I do not do so. Hearing much, and selecting what is good, and following it; seeing much, and keeping it in memory: this is the second style of knowledge."

"I admit people's approach to me without committing myself *as to what they may do* when they have retired. Why must one be so severe? If a man purify himself to wait upon me, I receive him so purified, without guaranteeing his past conduct."

"If I have any errors, people are sure to know them."

"In letters, I am, perhaps, equal to other men, but

the character of the superior man, carrying out in his conduct what he professes, is what I have not yet attained to."

"If Heaven had wished to let the cause of truth perish, then I, a future mortal, should not have had such a relation to that cause. While Heaven does not let the cause of truth perish, what can the people of K'wang do to me?"*

A high officer asked Tsze-Kung saying, "May we not say that your master is a sage? How various is his ability!"

Tsze-Kung said, "Certainly Heaven has endowed him unlimitedly. He is about a sage. And, moreover, his ability is various."

The Master heard of the conversation and said, "Does the high officer know me? When I was young my condition was low, and therefore I acquired my ability in many things, but they were mean matters. Must the superior man have such variety of ability? He does not need variety of ability."

Laou said, "The Master said, 'Having no official employment, I acquired many arts.'"

The Master said, "Am I indeed possessed of knowledge? I am not knowing. But if a mean person, who appears quite empty-like, ask anything of me, I set it forth from one end to the other, and exhaust it."

"Abroad, to serve the high ministers and officers; at home, to serve one's father and elder brothers; in all

---

* He here identifies himself with the line of the great sages, to whom Heaven has intrusted the instruction of men. We are also reminded of the saying, "Man is immortal till his work is done."

duties to the dead, not to dare not to exert one's self; and not to be overcome of wine: what one of these things do I attain to?"

"I will not be concerned at men's not knowing me; I will be concerned at my own want of ability."

The Master said, "Alas! there is no one that knows me."

Tsze-Kung said, "What do you mean by thus saying, that no one knows you?" The Master replied, "I do not murmur against Heaven. I do not grumble against men. My studies lie low, and my penetration rises high. But there is Heaven;—that knows me!"

The Master having visited Nan-tsze, Tsze-loo was displeased, on which the Master swore, saying, "Wherein I have done improperly, may Heaven reject me! may Heaven reject me!"*

The duke of Shĕ informed Confucius, saying, "Among us here there are those who may be styled upright in their conduct. If their father have stolen a sheep, they will bear witness to the fact."

Confucius said, "Among us, in our part of the country, those who are upright are different from this. The father conceals the misconduct of the son, and the son conceals the misconduct of the father. Uprightness is to be found in this."

Keu Pih-yuh sent a messenger *with friendly* inquiries to Confucius.

Confucius sat with him and questioned him. "What,"

---

* Confucius had ridden in the chariot of Nan-Tsze, a lewd woman, wife of the duke of Wei: improper motives were imputed to him, and he here vindicates himself.

said he, "is your master engaged in?" The messenger replied: "My master is anxious to make his faults few, but he has not yet succeeded."

EULOGIUM.

This section contains hardly any sayings of Confucius, but is descriptive of his ways and demeanor in a variety of places and circumstances. Many particulars are given, and trifling matters recorded, which writers of biography in these days would have left out. It is undoubtedly well, however, that we have it, for by it we perceive that in ancient times, as well as in later years, men who appeared great in public, when seen in undress, at their meals, in their bedroom, did not always seem so great.

We see how a great mind, while it can handle well great subjects, may also have its weaknesses and superstitions; and while we perceive that in the same person may sometimes appear the marks of a sage and the characteristics of a child, we also are reminded that human nature of two thousand years ago was the human nature of to-day. While reading, we find ourselves musing thus: Such was the greatest man that has ever been produced by that nation which has not enjoyed the teaching and the influences of the Christian Scriptures. To what is it owing that our own great men are elevated above such puerilities as are here ascribed to the man whom four hundred millions of people adore as a saint? And are not greatness and littleness to this day characteristics of the nation who claim Confucius as their teacher and example? Of the traits which are most observable, behold in their merchants, for example, a skill,

large comprehension, and boldness of adventure equal to what is found in merchants of any other nation; but at their worship, in the consulting of omens, their dread of spirits and devices to appease or terrify them, their superstitions, prejudices, and adherence to ancient customs, and punctilious observance of forms in social and public life, we observe a childishness which is astonishing.

This section is also valuable on account of the glimpses which it affords of customs amongst the ancient Chinese; and in them we trace the origin of many ceremonies still practiced throughout China.

DEMEANOR OF CONFUCIUS IN HIS VILLAGE, IN THE ANCESTRAL TEMPLE, AND IN THE COURT.

Confucius, in his village, looked simple and sincere, and as if he were not able to speak.

When he was in the *prince's* ancestorial temple, or in the Court, he spoke minutely on every point, but cautiously.

When he was waiting at Court, in speaking with the officers of the lower grade, he spake freely, but in a straightforward manner. In speaking with the officers of the higher grade, he did so blandly, but precisely.

When the prince was present, his manner displayed respectful uneasiness—it was grave, but self-possessed.

When the prince called him to employ him in the reception of a visitor, his countenance appeared to change, and his legs to bend beneath him.

He inclined himself to the *other officers* among whom he stood, moving his right or left arm, *as their position*

required, but keeping the skirts of his robe before and behind evenly adjusted.

He hastened forward *with his arms* like the wings of a bird.

When the guest had retired, he would report to the prince, "The visitor is not turning round any more."

When he entered the palace gate, he seemed to bend his body, as if it were not sufficient to admit him.

When he was standing, he did not occupy the middle of the gateway. When he passed in or out he did not tread upon the threshold.

When he was passing the *vacant* place *of the prince*, his countenance appeared to change, and his legs to bend under him, and his words came as if he hardly had breath to utter them.

He ascended the dais holding up his robe with both his hands, and his body bent, holding in his breath also, as if he dared not breathe.

When he came out *from the audience*, as soon as he had descended one step he began to relax his countenance, and had a satisfied look. When he had got to the bottom of the steps, he advanced rapidly to his place, *with his arms* like wings, and on occupying it his manner *still* showed respectful uneasiness.

When he was carrying the scepter of *his prince*, he seemed to bend his body, as if he were not able to bear its weight. He did not hold it higher than the position of the hands in making a bow, nor lower than their position in giving anything to another. His countenance seemed to change and look apprehensive, and he dragged his feet along as if they were held by something to the ground.

In presenting the presents *with which he was charged*, he wore a placid appearance.

At his private audience he looked highly pleased.

The superior man did not use a deep purple, or a puce color, in the ornaments of his dress.

Even in his undress, he did not wear anything of a red or reddish color.

In warm weather, he had a single garment either of coarse or fine texture, but he wore it displayed over an inner garment.

Over lamb's fur he wore a garment of black; over fawn's fur one of white; and over fox's fur one of yellow.

The fur robe of his undress was long, with the right sleeve short.

He required his sleeping dress to be half as long again as his body.

When staying at home, he used thick furs of the fox or the badger.

When he put off mourning, he wore all the appendages of the girdle.

His under garment, except when it was required to be of the curtain shape, was made of silk, cut narrow above and wide below.

He did not wear lamb's fur, or a black cap, on a visit of condolence.

On the first day of the month, he put on his Court robes, and presented himself at Court.

When fasting, he thought it necessary to have his clothes brightly clean, and made of linen cloth.

When fasting, he thought it necessary to change his

food, and also to change the place where he commonly sat in the apartment.*

He did not dislike to have his rice finely cleaned, nor to have his minced meat cut quite small.

He did not eat rice which had been injured by heat or damp and turned sour, nor fish or flesh which was gone. He did not eat what was discolored, or what was of a bad flavor, nor anything which was not in season.

He did not eat meat which was not cut properly, nor what was served without its proper sauce.

Though there might be a large quantity of meat, he would not allow what he took to exceed the due proportion for the rice. It was only in wine that he laid down no limit for himself, but he did not allow himself to be confused by it.

He did not partake of wine and dried meat bought in the market.

He was never without ginger when he ate.

He did not eat much.

When he had been assisting at the prince's sacrifice, he did not keep the flesh *which he received* over night. The flesh of his *family* sacrifice he did not keep over three days. If kept over three days, people could not eat it.

When eating he did not converse. When in bed he did not speak.

Although his food might be coarse rice and vegetable

---

* This, together with other statements of his panegyrists, convey the impression that Confucius might have been somewhat superstitious as well as nice.

soup, he would offer *a little of it* in sacrifice with a grave, respectful air.

If his mat was not straight he did not sit on it.

When the villagers were drinking together, on those who carried staves going out, he went out immediately after.

When the villagers were going through their ceremonies to drive away pestilential influences, he put on his Court robes, and stood on the eastern steps.

When he was sending complimentary inquiries to any one in another State, he bowed twice as he escorted the messenger away.

Ke K'ang having sent him a present of physic, he bowed and received it, saying, "I do not know it. I dare not taste it."

The stable being burned down, when he was at Court, on his return he said, "Has any man been hurt?" He did not ask about the horses.

When the prince sent him a gift of *cooked* meat he would adjust his mat, *first* taste it, *and then give it away to others.* When the prince sent him a gift of undressed meat, he would have it cooked, and offer it to *the spirits of* his ancestors. When the prince sent him a gift of a living animal, he would keep it alive.

When he was in attendance on the prince and joining in the entertainment, the prince only sacrificed. He first tasted everything.

When he was sick and the prince came to visit him, he had his head to the east, made his Court robes be spread over him, and drew his girdle across them.

When the prince's order called him, without waiting for his carriage to be yoked, he went at once.

When he entered the ancestral temple of the State, he asked about everything.

When any of his friends died, if he had no relations who could be depended on for the necessary offices, he would say, "I will bury him."

When a friend sent him a present, though it might be a carriage and horses, he did not bow.

The only present for which he bowed was that of the flesh of sacrifice.

In bed, he did not lie like a corpse. At home, he did not put on any formal deportment.

When he saw any one in a mourning dress, though it might be an acquaintance, he would change countenance; when he saw any one wearing the cap of full dress, or a blind person, though he might be in his undress, he would salute them in a ceremonious manner.

To any person in mourning he bowed forward to the crossbar of his carriage; he bowed in the same way to any one bearing the tables of population.

When he was at an entertainment where there was an abundance of provisions set before him, he would change countenance and rise up.*

On a sudden clap of thunder, or a violent wind, he would change countenance.

When he was about to mount his carriage, he would stand straight, holding the cord.

When he was in the carriage, he did not turn his head quite round, he did not talk hastily, he did not point with his hands.

---

* "When thou sittest to eat with a ruler, consider diligently what is before thee, and put a knife to thy throat, if thou be a man given to appetite."

CHAPTER II.

THEOLOGY AND RELIGION.

HEAVEN DECREES, HELPS, REWARDS, PUNISHES.

"Death and life have their determined appointments; riches and honors depend upon Heaven."

The Master said, "If my principles are to advance, it is so ordered. If they are to fall to the ground, it is so ordered. What can the Kung-pih Leaou do, where such ordering is concerned?"

Yaou said, "Oh! you, Shun, the Heaven-determined order of succession now rests in your person. Sincerely hold fast the Due Mean. If there shall be distress and want within the four seas, *your* Heavenly revenue will come to a perpetual end."

Shun also used the same language in giving charge to Yu.

T'ang said, "I, the child Le, presume to use a dark-colored victim, and presume to announce to Thee, O most great and sovereign God, that the sinner I dare not pardon, and thy ministers, O God, I do not keep in obscurity. The examination of them is by thy mind, O God. If, in my person, I commit offenses, they are not

to be attributed to you, *the people of* the myriad regions. If you, in the myriad regions commit offenses, these offenses must rest on my person."

SERVING THE SPIRITS, AND WORSHIP OF ANCESTORS.

Ke Loo asked about serving the spirits *of the dead.* The Master said, "While you are not able to serve men, how can you serve *their* spirits?" *Ke Loo added*, "I venture to ask about death?" He was answered, "While you do not know life, how can you know about death?"

Tsze-loo said, "There are the altars of the spirits of the land and grain."

The Master, speaking of Chung-kung, said, "If the calf of a brindled cow be red and horned, although man may not wish to use it, would *the spirits of* the mountains and rivers put it aside?" *

Tsze-kung wished to do away with the offering of a sheep connected with the inauguration of the first day of each month.

The Master said, "Tsze, you love the sheep; I love the ceremony." †

---

* The rules of the Chow dynasty required that sacrificial victims should be red and have good horns. An animal with those qualities, though it might spring from one not possessing them, would certainly not be unacceptable on that account to the spirits sacrificed to.

† The emperor in the last month of the year gave out to the princes a calendar for the first days of the twelve months of the year ensuing. This was kept in their ancestral temples, and on the first of each month they offered a sheep and announced the day, requesting sanction for the duties of the month.

He *(Confucius)* sacrificed *to the dead* as if they were present. He sacrificed to the spirits as if the spirits were present.

The Master said, "I consider my not being present at the sacrifice as if I did not sacrifice."

The philosopher Tsăng said, "Let there be a careful attention *to perform the funeral rites* to parents, and let them be followed when long gone *with the ceremonies of sacrifice:* then the virtue of the people will resume its proper excellence."

Tsze-hea said, "Mourning having been carried to the utmost degree of grief, should stop with that."

The philosopher Tsăng said, "I heard this from our Master. Men may not have shown what is in them to the full extent, and yet they will be found to do so on occasion of mourning for their parents."*

Lin Fang asked what was the first thing to be attended to in ceremonies.

The Master said, "A great question, indeed!"

"In *festive* ceremonies it is better to be sparing than extravagant. In the ceremonies of mourning it is better that there be deep sorrow than a minute attention to observances."†

---

* The sentiment designed to be expressed is, that grief for the loss of parents brings out the real nature of man.

† The reader may wonder that this chapter is so short, since the Chinese are such a religious people; but throughout the work he will find many allusions to religious matters, and more of them would have been introduced here but for the fact that the paragraphs in which they occur belong more especially to other sub-

CONFUCIUS HAD NOT HEARD OF THE ATONEMENT.

The Master said, "He who offends against Heaven has none to whom he can pray."

"If a man in the morning hear the right way, he may die in the evening without regret."

---

jects. The reader, however, will not fail to notice and be struck by them wherever they occur.

As to the religious belief and practice of Confucius, he will learn that he believed in the power of heaven to decree, to reward and punish; that he worshiped heaven and earth, the spirits, and ancestors; that he prayed much, and sacrificed much; and that much emphasis was placed on the duties and ceremonies of mourning for parents.

The ancient Chinese believed in the existence and controlling power of spirits. They talked about the spirits of the land and grain, and of the hills and the fountains, and of the rain altars. They believed in omens, lucky and unlucky. They were superstitious, as they are now.

Mention is frequently made of Shang Tai, the High Ruler, by which the ancient Chinese doubtless understood a great ruling power somewhere. Shang Tai and Heaven generally meant the same thing, though many times in speaking of heaven as an object of worship their conceptions arose no higher than the visible heavens.

The Chinese now everywhere have gods which they call Shang Tai, of which they have images, and concerning which their ideas are as low as concerning any other god which they worship.

CHAPTER III.

DOMESTIC RELATIONS.

FILIAL PIETY.

Wāng E asked what filial piety was. The Master said, "It is, not being disobedient."

Soon after, as Fan Ch'e was driving him, the Master told him, saying, "Wang-sun asked me what filial piety was, and I answered him—Not being disobedient."

Fan Ch'e said, "What did you mean?" The Master replied, "That parents, when alive, should be served according to propriety; that, when dead, they should be buried according to propriety; and that they should be sacrificed to according to propriety."

Tsze-yew asked him what filial piety was. The Master said, "The filial piety of now-a-days means the support of one's parents. But dogs and horses likewise are able to do something in the way of support; without reverence, what is there to distinguish the one support given from the other?"

Tsze-hea asked what filial piety was. The Master said, "The difficulty is with the countenance. If, when *their elders* have any *troublesome* affairs, the young take

the toil of them, and if, when *the young* have wine and food, they set them before their elders, is THIS to be considered filial piety?"

The Master said, "In serving his parents, *a son* may remonstrate with them, but gently; when he sees that they do not incline to follow *his advice*, he shows an increased degree of reverence, but does not abandon *his purpose;* and should they punish him, he does not allow himself to murmur."

"While his parents are alive, *the son* may not go abroad to a distance. If he does go abroad, he must have a fixed place to which he goes."

"If the son for three years does not alter from the way of his father, he may be called filial."

"The years of parents may by no means not be kept in the memory, as an occasion at once for joy and for fear."

The philosopher Yew said, "They are few who, being filial and fraternal, are fond of offending against their superiors. There have been none, who, not liking to offend against their superiors, have been fond of stirring up confusion."

The Master said, "While a man's father is alive, look at the bent of his will; when his father is dead, look at his conduct. If for three years he does not alter from the way of his father, he may be called filial."

SOCIAL INTERCOURSE, AND NEIGHBORHOOD OBLIGATIONS.

The Master said, "Is it not pleasant to have friends coming from distant quarters?"

"There are three friendships which are advantageous,

and three which are injurious. Friendship with the upright; friendship with the sincere; and friendship with the man of much observation: these are advantageous. Friendship with the man of specious airs; friendship with the insinuatingly soft; and friendship with the glib-tongued: these are injurious."

"There are three things men find enjoyment in which are advantageous, and three things they find enjoyment in which are injurious. To find enjoyment in the discriminating study of ceremonies and music; to find enjoyment in speaking of the goodness of others; to find enjoyment in having many worthy friends: these are advantageous. To find enjoyment in extravagant pleasures; to find enjoyment in idleness and sauntering; to find enjoyment in the pleasures of feasting: these are injurious.

"There are three errors to which they who stand in the presence of a man of virtue and station are liable. They may speak when it does not come to them to speak; this is called rashness. They may not speak when it comes to them to speak; this is called concealment. They may speak without looking at the countenance of *their superior;* this is called blindness."

"There are three things which the superior man guards against. In youth, when the physical powers are not yet settled, he guards against lust. When he is strong, and the physical powers are full of vigor, he guards against quarrelsomeness. When he is old, and the animal powers are decayed, he guards against covetousness."

"There are three things of which the superior man stands in awe. He stands in awe of the ordinances of Heaven. He stands in awe of great men. He stands in awe of the words of sages.

"The mean man does not know the ordinances of Heaven, and *consequently* does not stand in awe of them. He is disrespectful to great men. He makes sport of the words of sages."

The disciples of Tsze-hea asked Tsze-chang about the principles of intercourse. Tsze-chang asked, "What does Tsze-hea say on the subject?" They replied, Tsze-hea says, "Associate with those who can *advantage you.* Put away from you those who *cannot do so.*" Tsze-chang observed, "This is different from what I have learned. The superior man honors the talented and virtuous, and bears with all. He praises the good, and pities the incompetent. Am I possessed of great talents and virtue? Who is there among men whom I will not bear with? Am I devoid of talents and virtue?—men will put me away from them. What have we to do with the putting away of others?"

"Virtue is not left to stand alone. *He who practices it* will have neighbors."

The Master said, "It is virtuous manners which constitute the excellence of a neighborhood. If a man, selecting a residence, do not fix on one where such prevail, how can he be wise?"

Tsze-yew said, "In serving a prince, frequent remonstrances lead to disgrace. Between friends, frequent reproofs make the friendship distant."

Tsze-kung asked about friendship. The Master said, "Faithfully admonish *your friend*, and kindly try to lead him. If you find him impracticable, stop. Do not disgrace yourself."

The Master said, "A youth, when at home, should be filial, and abroad respectful to his eiders. He should

be earnest and truthful. He should overflow in love to all, and cultivate the friendship of the good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies."

ON LITIGATION.

The Master said, "In hearing litigations I am like any other body. What is necessary is to cause *the people* to have no litigations."

CHAPTER IV.

ETHICS.

VIRTUE.

The Master said, "Is he not a man of complete virtue who feels no discomposure though men may take no note of him?"

"He who aims to be a man of complete virtue, in his food does not seek to gratify his appetite, nor in his dwelling-place does he seek the appliances of ease. He is earnest in what he is doing, and careful in his speech. He frequents the company of men of principle that he may be rectified. Such a person may be said, indeed, to love to learn."

"If the people be led by laws, and uniformity sought to be given them by punishment, they will try to avoid the punishment, but have no sense of shame.

"If they be led by virtue, and uniformity sought to be given them by the rules of propriety, they will have the sense of shame, and moreover will become good."

The Master said, "Those who are without virtue cannot abide long either in a condition of poverty and hardship, or in a condition of enjoyment. The virtuous rest in virtue; the wise desire virtue."

The Master said, "It is only the truly virtuous man who can love, or who can hate others."

"If the will be set on virtue, there will be no practice of wickedness."

"Riches and honors are what men desire. If it cannot be obtained in the proper way they should not be held. Poverty and meanness are what men dislike. If it cannot be obtained in the proper way, they should not be avoided."

"If a superior man abandon virtue, how can he fulfill the requirements of that name?"

"The superior man does not, even for the space of a single meal, act contrary to virtue. In moments of haste he cleaves to it. In seasons of danger he cleaves to it."

"I have not seen a person who loved virtue, or one who hated what was not virtuous. He who loved virtue would esteem nothing above it. He who hated what is not virtuous, would practice virtue in such a way that he would not allow anything that is not virtuous to approach his person."

"The faults of men are characteristic of the class to which they belong. By observing a man's faults it may be known that he is virtuous."

"A scholar whose mind is set on truth, and who is

ashamed of bad clothes and bad food, is not fit to be discoursed with."

"The superior man in the world does not set his mind either for anything or against anything; what is right he will follow."

"The superior man thinks of virtue; the small man thinks of comfort. The superior man thinks of the sanctions of law; the small man thinks of favors *which he may receive.*"

Tsze-kung said, "Suppose the case of a man extensively conferring benefits on the people, and able to assist all, what would you say of him? Might he be called perfectly virtuous?"

The Master said, "Why speak only of virtue in connection with him? Must he not have the qualities of a sage? Even Yaon and Shun were still solicitous about this.

"Now the man of perfect virtue, wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, he seeks also to enlarge others.

"To be able to judge *of others* by what is nigh *in ourselves;*—this may be called the art of virtue."

"Is virtue a thing remote? I wish to be virtuous, and lo! virtue is at hand."

Yen Yuen asked about perfect virtue. The Master said, "To subdue one's self and return to propriety, is perfect virtue. If a man can for one day subdue himself and return to propriety, all under heaven will ascribe perfect virtue to him. Is the practice of perfect virtue from a man himself, or is it from others?"

Yen Yuen said, "I beg to ask the steps of that process." The Master replied, "Look not at what is contrary

to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety." Yen Yuen *then* said, "Though I am deficient in intelligence and vigor, I will make it my business to practice this lesson."

Chung-Kung asked about perfect virtue. The Master said, "*It is*, when you go abroad, *to behave to every one* as if you were receiving a great guest; to employ the people as if you were assisting at a great sacrifice; not to do to others as you would not wish done to yourself; to have no murmuring against you in the country, and none in the family." Chung-Kung said, "Though I am deficient in intelligence and vigor, I will make it my business to practice this lesson."

Sze-ma New asked about perfect virtue.

The Master said, "The man of perfect virtue is cautious and slow in his speech."

"Cautious and slow in his speech!" said New; "is this what is meant by perfect virtue?" The Master said, "When a man feels the difficulty of doing, can he be other than cautious and slow in speaking?"

Sze-ma New asked about the superior man? The Master said, "The superior man has neither anxiety nor fear."

"Being without anxiety or fear!" said New; "does this constitute what we call the superior man?"

The Master said, "Where internal examination discovers nothing wrong, what is there to be anxious about, what is there to fear?"

Fan Ch'e rambling with the Master under *the trees* about the rain-altars, said, "I venture to ask how to

exalt virtue, to correct cherished evil, and to discover delusions."

The Master said, "Truly a good question!

"If doing what is to be done be made the first business, and success a secondary consideration; is not this the way to exalt virtue? To assail one's own wickedness and not assail that of others; is not this the way to correct cherished evil?* For a morning's anger, to disregard one's own life, and involve that of his parents; is not this a case of delusion?"

Fan Ch'e asked about perfect virtue. The Master said, "It is, in retirement, to be sedately grave; in the management of business, to be reverently attentive; in intercourse with others, to be strictly sincere. Though a man go among rude, uncultivated tribes, these qualities may not be neglected."

"Superior men, and yet not *always* virtuous, there have been, alas! But there never has been a mean man, and *at the same time*, virtuous."

Tsze-loo asked what constituted a COMPLETE man. The Master said, "Suppose a man with the knowledge of Tsang Woo-Chung, the freedom from covetousness of Kung-Ch'ŏ, the bravery of Chwang of Peen, and the varied talents of Yen K'ew; add to these the accomplishments of the rules of propriety and music: such an one might be reckoned a COMPLETE man."

He then added, "But what is the necessity for a complete man of the present day to have all these things? The man who, in the view of gain, thinks of righteousness; who, in the view of danger, is prepared to give up

---

* First cast out the beam out of thine own eye.

his life; and who does not forget an old agreement, however far back it extends: such a man may be reckoned a *complete* man."*

"The determined scholar and the man of virtue will not seek to live at the expense of injuring their virtue. They will even sacrifice their lives to preserve their virtue complete."

Tsze-Kung asked about the practice of virtue. The Master said, "The mechanic, who wishes to do his work well, must first sharpen his tools. When you are living in any State, take service with the most worthy among its great officers, and make friends of the most virtuous among its scholars."

The Master said, "Virtue is more to man than either water or fire. I have seen men die from treading on water and fire, but I have never seen a man die from treading the course of virtue."

"Let every man consider virtue as what devolves on himself. He may not yield the performance of it *even* to his teacher."

Tsze-chang asked Confucius about perfect virtue. Confucius said, "To be able to practice five things everywhere under heaven constitutes perfect virtue." He begged to ask what they were, and was told, "Gravity, generosity *of soul*, sincerity, earnestness, and kindness. If you are grave, you will not be treated with disrespect. If you are generous, you will win all. If you are sincere, people will repose trust in you. If you are earnest, you will accomplish much. If you are kind, this will enable you to employ the services of others."

---

* The complete man remembers his promises, and pays his debts, if possible.

"Fine words and an insinuating appearance are seldom associated with virtue."

"The doings of the supreme Heaven have neither sound nor smell—that is perfect virtue." *

The Master said, "By nature, men are nearly alike; by practice, they get to be wide apart."

"There are only the wise of the highest class and the stupid of the lowest class who cannot be changed."

"Without recognizing the ordinances of *Heaven*,† it is impossible to be a superior man."

"Without an acquaintance with the rules of propriety, it is impossible for the character to be established."

"Without knowing *the force* of words, it is impossible to know men." ‡

"The superior man bends his attention to what is radical. That being established, all practical courses naturally grow up. Filial piety and fraternal submission! are they not the root of all benevolent actions?"

Tsae Go asked, saying, "A benevolent man, though it be told him, 'There is a man in the well,' will go in after him, I suppose." Confucius said, "Why should he do so? A superior man may be made to go *to the well*, but he cannot be made to go down into it. He may be imposed upon, but he cannot be befooled." §

---

* The acts of Heaven are perfectly pure—free from all human imperfections.

† The will of Heaven regarding right and wrong, of which man has the standard in his own moral nature.

‡ Words are the voice of the heart. To know a man we must attend well to what and how he thinks.

§ The benevolent exercise their benevolence with prudence.

Fan Ch'e asked about benevolence. The Master said, "It is to love *all* men." He asked about knowledge. The Master said, "It is to know *all* men."

Some one said, "What do you say concerning the principle that injury should be recompensed with kindness?"

The Master said, "With what, then, will you recompense kindness?

"Recompense injury with justice, and recompense kindness with kindness."*

NO EXAMPLES OF PERFECT VIRTUE.

The Master said, "A sage it is not mine to see; could I see a man of real talent and virtue, that would satisfy me."

"A good man it is not mine to see; could I see a man possessed of constancy, that would satisfy me."

"Is any one able for one day to apply his strength to virtue? I have not seen the case in which his strength would be sufficient.

"Should there possibly be any such case, I have not seen it."

THE RULE OF LIFE IN ONE WORD.

The Master said, "I have not seen a firm and unbending man." Some one replied, "There is Shin Ch'ang." "Ch'ang," said the Master, "is under the in-

* There is another Book which says, "Do good to them which hate you."

fluence of his passions; how can he be pronounced firm and unbending?"

Tsze-Kung said, "What I do not wish men to do to me, I also wish not to do to men." The Master said, "Tsze, you have not attained to that."

Tsze-Kung asked, saying, "Is there one word which may serve as a rule of practice for all one's life?" The Master said, "Is not RECIPROCITY such a word? What you do not want done to yourself, do not do to others."*

THE SUPERIOR MAN—THE BEAU IDEAL OF VIRTUE.

Tsze-Kung asked what constituted the superior man. The Master said, "He acts before he speaks, and afterwards speaks according to his actions."

The Master said, "The superior man is catholic, and no partisan. The mean man is a partisan, and not catholic."

"The mind of the superior man is conversant with righteousness; the mind of the mean man is conversant with gain."

"The superior man wishes to be slow in his words, and earnest in his conduct."

The Master said of Tsze-ch'an that he had four of the characteristics of a superior man: in his conduct of himself, he was humble; in serving his superiors, he was respectful; in nourishing the people, he was kind; in ordering the people, he was just."

---

* The rule given in the Sermon on the Mount is more comprehensive; it reads, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

"When Ch'ih was proceeding to Ts'e, he had fat horses to his carriage, and wore light furs. I have heard that a superior man helps the distressed, but does not add to the wealth of the rich."

Yuen Sze being made governor *of his town by the Master*, he gave him nine hundred measures of grain, but Sze declined them.

The Master said, "Do not decline them. May you not give them away in the neighborhoods, hamlets, towns, and villages?"

"Let the superior man never fail reverentially to order his own conduct, and let him be respectful to others and observant of propriety: then all within the four seas will be his brothers.* What has the superior man to do with being distressed because he has no brothers?"

Kih Tsze-shing said, "In a superior man it is only the substantial qualities which are wanted; why should we seek for ornamental accomplishments?"

Tsze-kung said, "Alas! Your words, sir, show you to be a superior man, but four horses cannot overtake the tongue.

"Ornament is as substance; substance is as ornament. The hide of a tiger or leopard stript of its hair, is like the hide of a dog or goat stript of its hair."

The Master said, "The superior man is affable, but

---

* The great Yu is represented as having made the four seas as four ditches, to which he drained the waters inundating "the middle kingdom." Plainly, the ancient conception of their own country was, as the great habitable tract; north, south, east, and west of which were four seas or oceans, between whose shores and their own borders the intervening space was not very great, and occupied by wild hordes of inferior races.

not adulatory; the mean man is adulatory, but not affable."

"The superior man is easy to serve, and difficult to please. If you try to please him in any way which is not accordant with right, he will not be pleased. But in his employment of men, he uses them according to their capacity. The mean man is difficult to serve, and easy to please. If you try to please him, though it be in a way which is not accordant with right, he may be pleased. But in his employment of men, he wishes them to be equal to everything."

"The superior man has a dignified ease without pride. The mean man has pride without a dignified ease."

"The firm, the enduring, the simple, and the modest, are near to virtue."

"The progress of the superior man is upwards; the progress of the mean man is downwards."

The philosopher Ts'ang said, "The superior man, in his thoughts, does not go out of his place."

The Master said, "The superior man is modest in his speech, but exceeds in his actions."

"The way of the superior man is three-fold, but I am not equal to it. Virtuous, he is free from anxieties; wise, he is free from perplexities; bold, he is free from fear."

"He who does not anticipate attempts to deceive him, nor think beforehand of his not being believed, and yet apprehends these things readily when they occur—is he not a man of superior worth?"

"The superior man in *everything* considers righteousness to be essential. He performs it according to the rules of propriety. He brings it forth in humility. He

completes it with sincerity. This is indeed a superior man."

"The superior man is distressed by his want of ability. He is not distressed by men's not knowing him.

"He dislikes the thought of his name not being mentioned after his death.

"What the superior man seeks, is in himself. What the mean man seeks, is in others.

"He is dignified, but does not wrangle. He is sociable, but not a partisan.

"He does not promote a man *simply* on account of his words, nor does he put aside *good words* because of the man."

"The object of the superior man is truth. Food is not his object. There is ploughing; even in that there is *sometimes* want. So with learning; emolument may be found in it. The superior man is anxious lest he should not get truth; he is not anxious lest poverty should come upon him."

"The superior man is correctly firm, and not firm merely."

"The superior man has nine things which are subjects with him of thoughtful consideration. In regard to the use of his eyes, he is anxious to see clearly. In regard to the use of his ears, he is anxious to hear distinctly. In regard to his countenance, he is anxious that it should be benign. In regard to his demeanor, he is anxious that it should be respectful. In regard to his speech, he is anxious that it should be sincere. In regard to his doing of business, he is anxious that it should be reverently careful. In regard to what he doubts about, he is anxious to question others. When he is angry, he

thinks of the difficulties his anger may involve him in. When he sees gain to be got, he thinks of righteousness."

Tsze-loo said, "Does the superior man esteem valor?" The Master said, "The superior man holds righteousness to be of highest importance. A man in a superior situation, having valor without righteousness, will be guilty of insubordination; one of the lower people, having valor without righteousness, will commit robbery."

Tsze-kung said, "Has the superior man his hatreds also?" The Master said, "He has his hatreds. He hates those who proclaim the evil of others. He hates the man who, being in a low station, slanders his superiors. He hates those who have valor *merely*, and are unobservant of propriety. He hates those who are forward and determined, and *at the same time* of contracted understanding."

The Master then inquired, "Tsze, have you also your hatreds?" *Tsze-kung replied*, "I hate those who pry out matters, and ascribe the knowledge to their wisdom. I hate those who are only *not* modest, and think that they are valorous. I hate those who make known secrets, and think that they are straightforward."

Tsze-hea said, "The superior man, having obtained their confidence, may then impose labors on his people. If he have not gained their confidence, they will think that he is oppressing them. Having obtained the confidence *of his prince*, he may then remonstrate with him. If he have not gained his confidence, *the prince* will think that he is vilifying him."

Tsze-kung said, "The faults of the superior man are like the eclipses of the sun and moon. He has his

faults, and all men see them; he changes again, and all men look up to him."

ON THE FORMATION OF CHARACTER.

Tsze-hea said, "If a man withdraws his mind from the love of beauty, and applies it as sincerely to the love of the virtuous; if in serving his parents he can exert his utmost strength; if in serving his prince he can devote his life; if in his intercourse with his friends his words are sincere; although men say he has not learned, I will certainly say that he has."

Tsze-kung said, "What do you pronounce concerning the poor man who yet does not flatter, and the rich man who is not proud?" The Master replied, "They will do; but they are not equal to him who, though poor, is yet cheerful, and to him who, though rich, loves the rules of propriety."

Tsze-kung replied, "It is said in the Book of Poetry, 'As you cut and then file, as you carve and then polish.' The meaning is the same, I apprehend, as that which you have just expressed."

The Master said, "With one like Tsze I can begin to talk about the Odes. I told him one point, and he knew its proper sequence."*

"In the Book of Poetry are three hundred pieces, but

---

* Reference is made to the ode which praises the prince who dealt with himself as the ivory-worker or lapidary works his materials, meaning that a person must not be satisfied with present attainments, but strive after greater.

the design of them all may be embraced in one sentence: 'Have no depraved thoughts.'"

"See what a man does.

"Mark his motives.

"Examine in what things he rests.

"How can a man conceal his character?

"How can a man conceal his character!"

"If a man keeps cherishing his old knowledge, so as continually to be acquiring new, he may be a teacher of others."

Tsze-chang was learning with a view to official emolument.

The Master said, "Hear much, and put aside the points of which you stand in doubt, while you speak cautiously at the same time of the others; then you will afford few occasions for blame. See much, and put aside the things which seem perilous, while you are cautious at the same time in carrying the others into practice; then you will have few occasions for repentance. When one gives few occasions for blame in his words, and few occasions for repentance in his conduct, he is in the way to get emolument."

"He who acts with a constant view to his own advantage will be much murmured against."

"*A man should say*, I am not concerned that I have no place; I am concerned how I may fit myself for one. I am not concerned that I am not known; I seek to be worthy to be known."

"Can men refuse to assent to the words of strict admonition? But it is reforming the conduct because of them which is valuable. Can men refuse to be pleased with words of gentle advice? But it is unfolding their

aim which is valuable. If a man be pleased with these words, but does not unfold their aim, and assents to these, but does not reform his conduct, I can really do nothing with him."

"Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself. When you have faults, do not fear to abandon them."

"The commander of the forces of a large State may be carried off, but the will of even a common man cannot be taken from him."

WISDOM AND KNOWLEDGE.

Fan Ch'e asked what constituted wisdom. The Master said, "To give one's self earnestly to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom." He asked about perfect virtue. The Master said, "The man of virtue makes the difficulty *to be overcome* his first business, and success only a subsequent consideration: this may be called perfect virtue."

"The wise find pleasure in water; the virtuous find pleasure in hills. The wise are active; the virtuous are tranquil. The wise are joyful, the virtuous are long-lived."

Tsze-chang asked what constituted intelligence. The Master said, "He with whom neither slander, that gradually soaks *into the mind*, nor statements that startle like a wound in the flesh, are successful, may be called intelligent indeed. Yea, he with whom neither soaking slan-

der,* nor startling statements are successful, may be called far-seeing."

The Master said, "Yew, shall I teach you what knowledge is? When you know a thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it: this is knowledge."

PROPRIETY.

The Master said, "Respectfulness, without the rules of propriety, becomes laborious bustle; carefulness, without the rules of propriety, becomes timidity; boldness, without the rules of propriety, becomes insubordination; straightforwardness, without the rules of propriety, becomes rudeness."

"There are three principles of conduct, which the man of high rank should consider specially important: that in his deportment and manner he keep from violence and heedlessness; that in regulating his countenance he keep near to sincerity; and that in his words and tones he keep far from lowness and impropriety. As to such matters as attending to the sacrificial vessels, there are the proper officers for them."

The philosopher Tsăng said, "I daily examine myself on three points: whether in transacting business for others I may have been not faithful; whether in intercourse with friends I may have been not sincere; whether I may have not mastered and practiced the instructions of my teacher."

---

* Slander soaks into the mind as water into low and marshy places, where it becomes stagnant and offensive.

The philosopher Yew said, "In practicing the rules of propriety, a natural ease is to be prized. In the ways prescribed by the ancient kings, this is the excellent quality, and in things small and great we follow them."

TRUTHFULNESS AND SINCERITY.

The Master said, "I do not know how a man without truthfulness is to get on. How can a large carriage be made to go without the cross-bar for yoking the oxen to, or a small carriage without the arrangement for yoking the horses?"

"For a man to sacrifice to a spirit which does not belong to him, is flattery."

"To see what is right and not to do it, is want of courage."

"Man is born for uprightness. If a man lose his uprightness, and yet live, his escape *from death* is the effect of mere good fortune." *

"They who know *the truth* are not equal to those who love it, and they who love it are not equal to those who find pleasure in it."

Tsze-chang asked how a man might conduct himself, *so as to be everywhere appreciated.*

The Master said, "Let his words be sincere and truthful, and his actions honorable and careful; such conduct may be practiced among the rude tribes of the South or

---

* An important truth struggles here for expression, but only finds it imperfectly. Without uprightness the end of man's existence is not fulfilled, but his preservation in such case is not merely a fortunate accident.

the North. If his words be not sincere and truthful, and his actions not honorable and careful, will he, with such conduct, be appreciated, even in his neighborhood?

"When he is standing, let him see those two things, as it were, fronting him. When he is in a carriage, let him see them attached to the yoke. Then may he subsequently carry them into practice."

Tsze-chang wrote these counsels on the end of his sash.

The Master said, "Even in my *early* days, a historiographer would leave a blank in his text,* and he who had a horse would lend him to another to ride. Now, alas! there are no such things."

The Master said, "Fine words, an insinuating appearance, and excessive respect—Tso-K'ew Wing was ashamed of them. I also am ashamed of them. To conceal resentment against a person, and appear friendly with him—Tso-K'ew Wing was ashamed of such conduct. I also am ashamed of it."

Yen Yuen and Ke Loo being by his side, the Master said to them, "Come, let each of you tell his wishes."

Tsze-loo said, "I should like, having chariots and horses, and light fur dresses, to share them with my friends; and though they should spoil them, I would not be displeased."

Yen Yuen said, "I should like not to boast of my excellence, nor to make a display of my meritorious deeds."

Tsze-loo then said, "I should like, sir, to hear your wishes." The Master said, "*They are*, in regard to the

---

* Anciently the historiographer recorded only what was true, and did not draw upon imagination from "fear of spoiling the story."

aged, to give them rest; in regard to friends, to show them sincerity; in regard to the young, to treat them tenderly."

The Master said, "It is all over! I have not yet seen one who could perceive his faults, and inwardly accuse himself."

"In a hamlet of ten families, there may be found one honorable and sincere as I am, but not so fond of learning."

"Having not, and yet affecting to have; empty, and yet affecting to be full; straitened, and yet affecting to be at ease: it is difficult, with such characteristics, to have constancy."

Tsze-chang having asked how virtue was to be exalted, and delusions to be discovered, the Master said, "Hold faithfulness and sincerity as first principles, and be moving continually to what is right: this is the way to exalt one's virtue."

Tsze-loo never slept over a promise.

The Master said, "By extensively studying all learning, and keeping himself under the restraint of the rules of propriety, *one* may thus likewise not err from what is right."

The Master said, "Fine words and an insinuating appearance are seldom associated with true virtue."

"The student of virtue has no contentions. If it be said he cannot avoid them, shall this be in archery? *But* he bows complaisantly *to his competitors;* thus he ascends the *hall*, descends, and exacts the forfeit of drinking." *

---

* Anciently the forfeit was paid by the person losing taking the wine; which practice has been handed down to the present day, and

EDUCATION.

The Master said, "Is it not pleasant to learn with a constant perseverance and application?

"If the scholar be not grave, he will not call forth any veneration, and his learning will not be solid."

"Learning without thought is labor lost; thought without learning is perilous."

"The study of strange doctrines is injurious indeed!"

When Tsze-loo heard anything, if he had not yet carried it into practice, he was only afraid lest he should hear *something* else.

Tsze-Kung asked, saying, "On what ground did Kung-wăn get that title of WAN?" The Master said, "He was of an active nature and yet fond of learning, and he was not ashamed to ask *and learn* of his inferiors! On these grounds he has been styled WAN." (WAN—*meaning accomplished.*)

The Master said, "To those whose talents are above mediocrity, the highest subjects may be announced. To those who are below mediocrity, the highest subjects may not be announced."

"Let the will be set on the path of duty.

"Let every attainment in what is good be firmly grasped.

"Let perfect virtue be accorded with.

"Let relaxation and enjoyment be found in the polite arts."

---

may be witnessed at the festive boards of the Chinese when they play at the game of guessing on fingers; the one who guesses wrong is punished by being made to drink a cup of wine.

"Learn as if you could not reach your object, and were *always* fearing also lest you should lose it."

"*The prosecution of learning* may be compared to what may happen in raising a mound. If there want but one basket *of earth* to complete the work, and I stop, the stopping is my own work. It may be compared to *throwing down the earth* on the level ground. Though *but* one basketful is thrown *at a time*, the advancing with it is my own going forward."

The Master said of Yen Yuen, "Alas! I saw his constant advance. I never saw him stop in his progress."

"There are cases in which the blade springs, but the plant does not go on to the flower! There are cases where it flowers, but no fruit is subsequently produced!"*

The philosopher Tsăng said, "The superior man on literary grounds, meets with his friends, and by their friendship helps his virtue."

The Master said, "The scholar who cherishes the love of comfort, is not fit to be deemed a scholar."

"In ancient times, men learned with a view to their own improvement. Now-a-days men learn with a view to the approbation of others."

"Those who are born with the possession of knowledge, are the highest class of men. Those who learn, and so, *readily* get possession of knowledge, are the next. Those who are dull and stupid, and yet compass the learning, are another class next to these. As to those who are dull and stupid and yet do not learn, they are the lowest of the people."

---

* Learners should not cease nor intermit their labors. It is the end which crowns the work.

DILIGENCE, TEMPERANCE, POLITENESS.

Tsae Yu being asleep during the daytime, the Master said, "Rotten wood cannot be carved; a wall of dirty earth will not receive the trowel. This Yu! what is the use of my reproving him?"

The Master said, "At first my way with men was to hear their words, and give them credit for their conduct. Now my way is to hear their words, and look at their conduct. It is from Yu that I have learned to make this change."

Chung-Kung said, "If a man cherish in himself a reverential feeling *of the necessity of attention to business*, though he may be easy in small matters in his government of the people, that may be allowed. But if he cherish in himself that easy feeling, and also carry it out in his practice, is not such an easy mode of procedure excessive?"

The Master said, "Kung's words are right."

The Master said, "Admirable indeed was the virtue of Hwuy! With a single bamboo dish of rice, a single gourd dish of drink, and living in his mean, narrow lane, while others could not have endured the distress, he did not allow his joy to be affected by it. Admirable indeed was the virtue of Hwuy!"

"Extravagance leads to insubordination, and parsimony to meanness. It is better to be mean than to be insubordinate."

"The superior man is satisfied and composed; the mean man is always full of distress."

"I can find no flaw in the character of Yu. He used

himself coarse food and drink, but displayed the utmost filial piety towards the spirits. His ordinary garments were poor, but he displayed the utmost elegance in his sacrificial cap and apron. He lived in a low mean house, but expended all his strength on the ditches and water-channels. I can find nothing like a flaw in Yu."

The Master said, "Gan P'ing knew well how to maintain friendly intercourse. The acquaintance might be long, but he showed the *same* respect *as at first*."

A youth of the village of K'euĕh was employed by *Confucius* to carry the messages between him and his visitors. Some one asked about him, saying, "I suppose he has made great progress."

The Master said, "I observe that he is fond of occupying the seat *of a full-grown man;* I observe that he walks shoulder to shoulder with his elders. He is not one who is seeking to make progress *in learning*. He wishes quickly to become a man." *

GENERAL DUTIES.

The philosopher Yew said, "When agreements are made according to what is right, what is spoken can be made good. When respect is shown according to what is proper, one keeps far from shame and disgrace. When the parties upon whom a man leans are proper persons to be intimate with, he can make them his guides and masters."

---

* Rules of ceremony give the corner to the youth, the body of the room to the full-grown men; and in walking, the youth walks a little behind the elder.

The Master said, "This man seldom speaks; when he does, he is sure to hit the point."

Tsze-kung asked which of the two, Sze or Shang, was the superior. The Master said, "Sze goes beyond *the due mean*, and Shang does not come up to it."

"Then," said Tsze-kung, "the superiority is with Sze, I suppose."

The Master said, "To go beyond is as wrong as to fall short."

"Employ the upright, and put aside all the crooked. In this way the crooked can be made to be upright."

Yuen Jang was squatting on his heels and so waited *the approach of* the Master, who said to him, "In youth, not humble as befits a junior; in manhood, doing nothing worthy of being handed down; and living on to old age—this is to be a pest."

When Confucius was in Ch'in, their provisions were exhausted, and his followers became so ill that they were unable to rise.

Tsze-loo, with evident dissatisfaction, said, "Has the superior man likewise to endure *in this way?*" The Master said, "The superior man may indeed have to endure want; but the mean man, when he is in want, gives way to unbridled license."*

The Master said, "When a number of people are together for a whole day without their conversation turning on righteousness, and when they are fond of carrying out *the suggestions of* a small shrewdness, theirs is indeed a hard case."

---

* In the midst of distress, he shows the disciples how the superior man is above complaining.

The Master said, "Yew, have you heard the six words to which are attached six becloudings?" Yew replied, "I have not."

"Sit down, and I will tell them to you.

"There is the love of being benevolent without the love of learning; the beclouding here leads to a foolish simplicity. There is the love of knowing without the love of learning; the beclouding here leads to dissipation of mind. There is the love of being sincere without the love of learning; the beclouding here leads to an injurious disregard of consequences. There is the love of straightforwardness without the love of learning; the beclouding here leads to rudeness. There is the love of boldness without the love of learning; the beclouding here leads to insubordination. There is the love of firmness without the love of learning; the beclouding here leads to extravagant conduct."

The Master said, "My children, why do you not study the Book of Poetry?

"*The Odes* serve to stimulate the mind.

"They may be used for purposes of self-contemplation.

"They teach the art of sociability.

"They show how to regulate feelings of resentment.

"From them you learn the more immediate duty of serving one's father, and the remoter one of serving one's prince.

"From them we become largely acquainted with the names of birds, beasts, and plants."

Tsze-chang said, "The scholar *trained for public duty* seeing threatening danger, is prepared to sacrifice his life. When the opportunity of gain is presented to him,

he thinks of righteousness. In sacrificing, his thoughts are reverential. In mourning, his thoughts are about the grief *which he should feel.* Such a man commands our approbation indeed."

CHAPTER V.

ON GOVERNMENT.

ADVICE FOR KINGS.

The Master said, "To rule a country of a thousand chariots, there must be reverent attention to business, and sincerity; economy in expenditure and love for men; and the employment of the people at the proper seasons."

"He who exercises government by means of his virtue may be compared to the north polar star, which keeps its place, and all the stars turn towards it."

The duke Gae asked, saying, "What should be done in order to secure the submission of the people?" Confucius replied, "Advance the upright and set aside the crooked, then the people will submit. Advance the crooked and set aside the upright, then the people will not submit."

Ke K'ang asked how to cause the people to reverence *their ruler*, to be faithful to him, and to urge themselves to virtue. The Master said, "Let him preside over them with gravity, then they will reverence him. Let

him be filial and kind to all, then they will be faithful to him. Let him advance the good and teach the incompetent, then they will eagerly seek to be virtuous."

Some one addressed Confucius, saying, "Sir, why are you not engaged in the government?"

The Master said, "What does the Skoo-king say of filial piety? 'You are filial, you discharge your brotherly duties. These qualities are displayed in government.' This then also constitutes the exercise of government. Why must there be THAT to make one be in the government?"

"Pih-e and Shuh-ts'e did not keep the former wickedness of men in mind, and hence the resentments directed towards them were few."

"When those who are in high stations perform well all their duties to their relations, the people are aroused to virtue. When old friends are not neglected by them, the people are preserved from meanness."

Tsze-kung asked about government. The Master said, "*The requisites of government are*, that there be sufficiency of food, sufficiency of military equipment, and the confidence of the people in their ruler."

Tsze-Kung said, "If it cannot be helped, and one of these must be dispensed with, which of the three should be foregone first?" "The military equipment," said the Master.

Tsze-Kung *again* asked, "If it cannot be helped, and one of the remaining two must be dispensed with, which of them should be foregone?" The Master answered, "Part with the food. From of old, death has been the lot of all men; but if the people have no faith *in their rulers*, there is no standing *for the State*."

Tsze-chang asked about the government. The Master said, "*The art* of *governing* is to keep *its affairs* before the mind without weariness, and to practice them with undeviating consistency."

Ke K'ang asked Confucius about government. Confucius replied, "To govern means to rectify. If you lead on *the people* with correctness, who will dare not to be correct?"

Ke K'ang, distressed about the number of thieves *in the State*, inquired of Confucius *about how to do away with them.* Confucius said, "If you, sir, were not covetous, although you should reward them to do it, they would not steal."

Ke K'ang asked Confucius about government, saying, "What do you say to killing the unprincipled for the good of the principled?" Confucius replied, "Sir, in carrying on your government, why should you use killing at all? Let your *evinced* desires be for what is good, and the people will be good. The relation between superiors and inferiors is like that between the wind and the grass. The grass must bend when the wind blows across it."

Tsze-chang asked, "What must the officer be, who may be said to be distinguished?"

The Master said, "What is it you call being distinguished?"

Tsze-chang replied, "It is to be heard of through the State; to be heard of through the family."

The Master said, "That is notoriety, not distinction.

"Now, the man of distinction is solid and straightforward, and loves righteousness. He examines people's words, and looks at their countenances. He is anxious

to humble himself to others. Such a man will be distinguished in the country; he will be distinguished in the family.

"As to the man of notoriety, he assumes the appearance of virtue, but his actions are opposed to it, and he rests in his character without any doubts *about himself*. Such a man will be heard of in the country; he will be heard of in the family."

Tsze-loo asked about government. The Master said, "Go before the people *with your example*, and be laborious in their affairs."

"Be not weary in these things."

"Employ first the services of your various officers, pardon small faults, and raise to office men of virtue and talents."

Chung-Kung said, "How shall I know the men of virtue and talents, so that I may raise them to office?" He was answered, "Raise to office those whom you know. As to those whom you do not know, will others neglect them?"

"If a superior love propriety, the people will not dare not to be reverent. If he love righteousness, the people will not dare not to submit *to his example*. If he love good faith, the people will not dare not to be sincere. Now, when these things obtain, the people from all quarters will come to him, bearing their children on their backs."

"Though a man may be able to recite the three hundred odes, yet if, when intrusted with a governmental charge, he knows not how to act, or if, when sent to any quarter on a mission, he cannot give his replies unas-

sisted, notwithstanding the extent *of his learning*, of what practical use is it?"

"When a prince's personal conduct is correct, his government is effective without the issuing of orders. If his personal conduct is not correct, he may issue orders, but they will not be followed."

When the Master went to Wei, Yen Yew acted as driver of his carriage.

The Master observed, "How numerous are the people!"

Yew said, "Since they are thus numerous, what more shall be done for them?" "Enrich them," was the reply.

"And when they have been enriched, what more shall be done?" The Master said, "Teach them."

"'If good men were to govern a country *in succession* for a hundred years, they would be able to transform the violently bad, and dispense with capital punishments.' True, indeed, is this saying!"

"If a minister make his own conduct correct, what difficulty will he have in assisting in government? If he cannot rectify himself, what has he to do with rectifying others?"

The duke of Shĕ asked about government.

The Master said, "*Good government obtains, when* those who are near are made happy, and those who are far off are attracted."

Hëen asked what was shameful. The Master said, "When good government prevails in a State, *to be thinking only of* his salary; and, when bad government prevails, *to be thinking, in the same way, only of his* salary: this is shameful."

The Master said, "When rulers love *to observe* the rules of propriety, the people respond readily to the calls on them for service."

The duke Ling of Wei asked Confucius about tactics. Confucius replied, "I have heard all about sacrificial vessels, but I have not learned military matters." On this, he took his departure the next day.*

Chow conferred great gifts, and the good were enriched.

"Although he has his near relatives, they are not equal to very virtuous men. The people are throwing blame upon me, the one man."

He carefully attended to the weights and measures, examined the body of the laws, restored the discarded officers, and the good government of the empire took its course.

He revived States that had been extinguished, restored families whose line of succession had been broken, and called to office those who had retired into obscurity, so that throughout the empire the hearts of the people turned towards him.

What he attached chief importance to were, the food of the people, the duties of mourning, and sacrifices.

By his generosity, he won all. By his sincerity, he made the people repose trust in him. By his earnest activity, his achievements were great. By his justice, all were delighted.

---

* He wished, by his reply and departure, to teach the duke that the rules of propriety, and not war, were essential to the government of a State

INSTRUCTIONS FOR PRINCES AND MINISTERS.

The duke Ting asked how a prince should employ his ministers, and how ministers should serve their prince. Confucius replied, "A prince should employ his ministers according to the rules of propriety; ministers should serve their prince with faithfulness."

The Master said, "Is *a prince* able to govern his kingdom with the complaisance proper to the rules of propriety, what difficulty will he have? If he cannot govern it with that complaisance, what has he to do with the rules of propriety?"

Tsze-chang asked, saying, "The minister Tsze-wăn thrice took office, and manifested no joy in his countenance. Thrice he retired from office, and manifested no displeasure. He made it a point to inform the new minister of the way in which he had conducted the government; what do you say of him?" The Master replied, "He was loyal." "Was he perfectly virtuous?" "I do not know. How can he be pronounced perfectly virtuous?"

The Master said, "What is called a great minister is one who serves his prince according to what is right, and when he finds he cannot do so, retires."

"A minister, in serving his prince, reverently discharges his duties, and makes his emolument a secondary consideration."

Tsze-hea said, "The officer, *having discharged all his duties*, should devote his leisure to learning. The student, having completed his learning, should apply himself to be an officer."

EXAMPLES OF WELL GOVERNED STATES.

Tsze-chang asked Confucius, saying, "In what way should *a person in authority* act in order that he may conduct government properly?" The Master replied, "Let him honor the five excellent, and banish away the four bad things; then may he conduct government properly." Tsze-chang said, "What are meant by the five excellent things?" The Master said, "When the person in authority is beneficent without great expenditure; when he lays tasks *on the people* without their repining; when he *pursues what he* desires without being covetous; when he maintains a dignified ease without being proud; when he is majestic without being fierce."

Tsze-chang said, "What is meant by being beneficent without great expenditure?" The Master replied, "When *the person in* authority makes more beneficial to the people the things from which they naturally derive benefit; is not this being beneficent without *great* expenditure? When he chooses the laborers which are proper, and makes them labor on them, who will repine? When his desires are set on benevolent *government*, and he realizes it, who will accuse him of covetousness? Whether he has to do with many people or few, or with things great or small, he does not dare to indicate any disrespect; is not this to maintain a dignified ease without any pride? He adjusts his clothes and cap, and throws a dignity into his looks, so that, thus dignified, he is looked at with awe; is not this to be majestic without being fierce?"

Tsze-chang then asked, "What are meant by the four bad things?" The Master said, "To put the people to

death without having instructed them; this is called cruelty. To require from them suddenly the full tale of work, without having given them warning; this is called oppression. To issue orders as if without urgency *at first*, and, when the time comes, *to insist on them with* severity; this is called injury. And, generally speaking, to give *pay or rewards* to men, and yet to do it in a stingy way; this is called acting the part of a mere official."

CHAPTER VI.

MAXIMS.

The Master said, "Things that are done, it is needless to speak about; things that have had their course, it is needless to remonstrate about; things that are past, it is needless to blame."

"When we see men of worth, we should think of equaling them; when we see men of a contrary character, we should turn inwards and examine ourselves."

Tsze-loo said, "If you had the conduct of the armies of a great State, whom would you have to act with you?"

The Master said, "I would not have him to act with me, who will unarmed attack a tiger, or cross a river without a boat, dying without any regret. My associate must be the man who proceeds to action full of solicitude, who is fond of adjusting his plans, and then carries them into execution."

"The people may be made to follow a path of action, but they may not be made to understand it."

"The man who is fond of daring and is dissatisfied with poverty, will proceed to insubordination. So will the man who is not virtuous, when you carry your dislike of him to an extreme."

"Though a man have abilities as admirable as those

of the duke of Chow, yet if he be proud and niggardly, those other things are really not worth being looked at."

"He who is not in any particular office, has nothing to do with plans for the administration of its duties."*

"The wise are free from perplexities; the virtuous from anxiety; and the bold from fear."

"Do not be desirous to have things done quickly; do not look at small advantages. Desire to have things done quickly prevents their being done thoroughly. Looking at small advantages prevents great affairs from being accomplished."

Tsze-Kung asked, saying, "What do you say of a man who is loved by all the people of his village?" The Master replied, "We may not for that accord our approval of him." "And what do you say of him who is hated by all the people of his village?" The Master said, "We may not for that conclude that he is bad. It is better than either of these cases that the good in the village love him, and the bad hate him."†

The Master said, "To lead an uninstructed people to war, is to throw them away."

"To be poor without murmuring is difficult. To be rich without being proud is easy."

"He who speaks without modesty will find it difficult to make his words good."

"If a man take no thought about what is distant, he will find sorrow near at hand."

"He who requires much from himself and little from

---

* Every man should mind his own business.

† To judge of a man from the likings and dislikings of others, we must know the character of those others.

others, will keep himself from *being the object* of resentment."

"When the multitude hate a man, it is necessary to examine into the case. When the multitude like a man, it is necessary to examine into the case."

"To have faults and not to reform them—this, indeed, should be pronounced having faults."

"Those whose courses are different cannot lay plans for one another."

"Why use an ox-knife to kill a fowl?" (Disproportioned effort.)

"'It is according to the rules of propriety,' they say. 'It is according to the rules of propriety' they say: Are gems and silk, all that is meant by propriety? 'It is Music,' they say. 'It is Music,' they say: Are bells and drums, all that is meant by music?"*

"When a man at forty is the object of dislike, he will always continue what he is."

"The mean man is sure to gloss his faults.

"When you have found out the truth *of any accusation*, be grieved for and pity them, and do not feel joy *at your own ability*."

"The superior man hates to dwell in a low lying situation, where all the evil of the world will flow in upon him."†

"For one word, a man is *often* deemed to be wise, and

---

* It is not the external appurtenances which constitute propriety; nor the sound of instruments, which constitutes music.

† "A low lying situation," to which the streams flow and waters drain, representing here a bad reputation, which gets the credit of every vice.

for one word he is *often* deemed to be foolish. We ought to be careful indeed in what we say."

DETACHED SENTENCES.

The Master said, "The reason why the ancients did not readily give utterance to their words was, that they feared lest their actions should not come up to them."

"The cautious seldom err."

"What is the good of being ready with the tongue? They who meet men with smartness of speech, for the most part procure themselves hatred. I know not whether he be truly virtuous, but why should he show readiness of the tongue?"

Ke Wăn thought twice, and then acted. When the Master was informed of it, he said, "Twice may do."*

The Master asked Kung-ming Kea about Kung-shuh Wăn, saying, "Is it true that your Master speaks not, laughs not, and takes not?"

Kung-ming Kea replied, "This has arisen from the reporters going beyond *the truth*. My Master speaks when it is the time to speak, and so men do not get tired of his speaking. He laughs when there is occasion to be joyful, and so men do not get tired of his laughing. He takes when it is consistent with righteousness to do so, and so men do not get tired of his taking."†

---

* Think twice before you speak once.

† There is a time for all things.

BOOK II.

TAI HOH, OR THE GREAT LEARNING.

My master, the philosopher Ch'ing, says: "The Great Learning is a book left by Confucius, and forms the gate by which first learners enter into virtue. That we can now perceive the order in which the ancients pursued their learning is solely owing to the preservation of this work, the Analects and Mencius coming after it. Learners must commence their course with this, and then it may be hoped they will be kept from error."

What the Great Learning teaches is, to illustrate illustrious virtue, to renovate the people, and to rest in the highest excellence.

The point where to rest being known, the object of pursuit is then determined; and that being determined, a calm and unperturbedness may be attained. To that calmness there will succeed a tranquil repose. In that repose there may be careful deliberation, and that deliberation will be followed by the attainment of the desired end.

CHAPTER I.

HE WHO WOULD GOVERN WELL A FAMILY MUST HIMSELF FIRST BECOME CORRECT; TO GOVERN WELL A STATE, LET THE FAMILY FIRST BE REGULATED.

Things have their root and their completion. Affairs have their end and their beginning. To know what is first and what is last will lead near to what is taught *in the Great Learning.*

The ancients who wished to illustrate illustrious virtue throughout the empire, first ordered well their own States. Wishing to order well their States, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first thought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things.

Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts

were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their States were rightly governed. Their States being rightly governed, the whole empire was made tranquil and happy.

From the emperor down to the mass of the people, all must consider the cultivation of the person the root of *everything besides.*

It cannot be, when the root is neglected, that what should spring from it will be well ordered. It never has been the case that what was of great importance has been slightly cared for, and at the same time that what was of slight importance has been greatly cared for.

What is meant by "In order rightly to govern his State, it is necessary first to regulate his family," is this: It is not possible for one to teach others, while he cannot teach his own family. Therefore the ruler, without going beyond his family, completes the lessons for the State. There is filial piety; therewith the sovereign should be served. There is fraternal submission; therewith elders and superiors should be served. There is kindness; therewith the multitude should be treated.

Yaou and Shun led on the empire with benevolence, and the people followed them. Këĕ and Chow led on the empire with violence, and the people followed them. The orders which these issued were contrary to the practices which they loved, and so the people did not follow them. On this account, the ruler must himself be possessed of the *good* qualities, and then he may require them in the people. He must not have *the bad qualities* in himself, and then he may require that they shall not be

in the people. Never has there been a man, who, not having reference to his own character and wishes in dealing with others, was able effectually to instruct them.

Thus we see how the government of the State depends on the regulation of the family.

In the Book of Poetry, it is said, "In his deportment there is nothing wrong; he rectifies all the people of the State." *Yes;* when the ruler, as a father, a son, and a brother, is a model, then the people imitate him.

WHAT THE RULER WOULD HAVE HIS PEOPLE DO, HE MUST DO HIMSELF; WHAT HE WOULD HAVE THEM BE, HE MUST BE HIMSELF.

What is meant by "The making the whole empire peaceful and happy depends on the government of his State," is this: When the sovereign behaves to his aged, as the aged should be behaved to, the people become filial; when the sovereign behaves to his elders, as elders should be behaved to, the people learn brotherly submission; when the sovereign treats compassionately the young and helpless, the people do the same. Thus the ruler has a principle with which, as with a measuring square, he may regulate his conduct.

What a man dislikes in his superiors, let him not display in the treatment of his inferiors; what he dislikes in inferiors, let him not display in the service of his superiors; what he hates in those who are before him, let him not therewith precede those who are behind him; what he hates in those who are behind him, let him not therewith follow those who are before him; what he hates to receive on the right, let him not bestow on the left;

what he hates to receive on the left, let him not bestow on the right: this is what is called "The principle with which, as with a measuring square, to regulate one's conduct."

In the Book of Poetry, it is said, "How much to be rejoiced in are these princes, the parents of the people!" When *a prince* loves what the people love, and hates what the people hate, then is he what is called the parent of the people.

Never has there been a case of the sovereign loving benevolence, and the people not loving righteousness. Never has there been a case where the people have loved righteousness, and the affairs of the sovereign have not been carried to completion. And never has there been a case where the wealth in such a State, collected in the treasuries and arsenals, did not continue in the sovereign's possession.

CHAPTER II.

WHAT BECOMES OF A STATE WHEN OFFICES ARE SOUGHT PRINCIPALLY BECAUSE OF THEIR EMOLUMENTS.

The ruler will first take pains about *his own* virtue. Possessing virtue will give him the people. Possessing the people will give him the territory. Possessing the territory will give him its wealth. Possessing the wealth, he will have resources for expenditure.

Virtue is the root; wealth is the result.

If he make the root his secondary object, and the result his primary, he will *only* wrangle with his people, and teach them rapine.

Hence, the accumulation of wealth is the way to scatter the people; and the letting it be scattered among them is the way to collect the people.

And hence, the ruler's words going forth contrary to right, will come back to him in the same way, and wealth gotten by improper ways will take its departure by the same.*

---

* He made a pit, and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealings shall come down upon his own pate. Wealth gotten by vanity shall be diminished.—*Scripture.*

In the declaration *of the duke of Ts'in*, it is said, "Let me have but one minister, plain and sincere, not *pretending to* other abilities, but with a simple, upright mind; and possessed of generosity, regarding the talents of others as though he himself possessed them, and where he finds accomplished and perspicacious men, loving them in his heart more than his mouth expresses, and really showing himself able to bear them *and employ them:* such a minister will be able to preserve my sons and grandsons, and black-haired people,* and benefits likewise to the kingdom may be looked for from him. But if *it be his character*, when he finds men of ability, to be jealous and hate them; and when he finds accomplished and perspicacious men, to oppose them, and not allow their advancement, showing himself really not able to bear them: such a minister will not be able to protect my sons and grandsons, and black-haired people; and may he not also be pronounced dangerous *to the State?*"

To see men of worth, and not be able to raise them to office; to raise them to office, but not to do so quickly: this is disrespectful. To see bad men, and not be able to remove them; to remove them, but not to do so to a distance: this is weakness.

To love those whom men hate, and to hate those whom men love: this is to outrage the natural feeling of men. Calamities cannot fail to come down on him who does so.

There is a great course, *also*, for the production of wealth. Let the producers be many, and the consumers few. Let there be activity in the production, and econ-

---

* Black-haired people designates the middle-aged men. Chinese universally have black hair, until age turns it gray.

omy in the expenditure. Then the wealth will always be sufficient.

The virtuous *ruler*, by means of his wealth, makes himself more distinguished. The vicious ruler accumulates wealth at the expense of his life.

When he who presides over a State or a family makes his revenues his chief business, he must be under the influence of some small, mean man. He may consider this man to be good; but when such a person is employed in the administration of a State or family, calamities *from Heaven* and injuries *from men* will befall it together, and though a good man may take his place, he will not be able to remedy the evil. This illustrates *again* the saying, "In a State, gain is not to be considered prosperity, but its prosperity will be found in righteousness."

CHAPTER III.

SELF CULTURE.

On the bathing-tub of T'ang, the following words were engraved: "If you can one day renovate yourself, do so from day to day. Yea, let there be daily renovation."

In the Book of Poetry it is said, "Profound was King W'ăn. With how bright and unceasing a feeling of reverence did he regard his resting places!" As a sovereign, he rested in benevolence. As a minister, he rested in reverence. As a son, he rested in filial piety. As a father he rested in kindness. In communication with his subjects, he rested in good faith.

In the Book of Poetry, it is said, "Look at that winding course of the K'e, with the green bamboos so luxuriant! Here is our elegant and accomplished prince! As we cut, and then file; as we chisel and then grind: *so has he cultivated himself.* How grave is he, and dignified! How majestic and distinguished! Our elegant and accomplished prince never can be forgotten." *That expression*, "as we cut, and then file," indicates the work of learning; "as we chisel, and then grind," indicates that of self-culture. "How grave is he, and dignified!" indicates the feeling of cautious reverence. "How com-

manding and distinguished," indicates an awe-inspiring deportment. "Our elegant and accomplished prince never can be forgotten," indicates how, when virtue is complete and excellence extreme, the people cannot forget them.

What is meant by "The cultivation of the person depends on rectifying the mind," *may be thus illustrated:*

If a man be under the influence of passion, he will be incorrect in his conduct. He will be the same if he is under the influence of terror, or under the influence of fond regard, or under that of sorrow and distress.

When the mind is not present, we look, and do not see; we hear, and do not understand; we eat, and do not know the taste of what we eat.

This is what is meant by saying that the cultivation of the person depends on the rectifying of the mind.

What is meant by "The regulation of one's family depends on the cultivation of his person," is this: Men are partial where they feel affection and love; partial, where they despise and dislike; partial, where they stand in awe and reverence; partial, where they feel sorrow and compassion; partial, where they are arrogant and rude. Thus it is that there are few men in the world who love, and at the same time know the bad qualities of *the object of their love*, or who hate, and yet know the excellence of *the object of their hatred.*

Hence it is said, in the common adage, "A man does not know the wickedness of his son; he does not know the richness of his growing corn."

ON HAVING THE THOUGHTS SINCERE.

What is meant by "making the thoughts sincere," is the allowing no self-deception, as *when* we hate a bad odor, and as *when* we love what is beautiful. This is called self-enjoyment. Therefore the superior man must be watchful over himself when he is alone.

There is no evil to which the mean man, dwelling retired, will not proceed, but when he sees a superior man he instantly tries to disguise himself, concealing his evil, and displaying what is good. The other beholds him, as if he saw his heart and veins; of what use *is his disguise?* This is an instance of the saying—"What truly is within will be manifested without." Therefore, the superior man must be watchful over himself when he is alone.

Riches adorn a house, and virtue adorns the person. The mind is expanded, and the body is at ease. Therefore, the superior man must make his thoughts sincere.

BOOK III.

THE CHUNG YUNG, OR THE DOCTRINE OF THE MEAN.

PROLEGOMENA BY THE PHILOSOPHER CH'ING.

My master, the philosopher Ch'ing, says: "Being without inclination to either side is called CHUNG; *admitting of no change is called* YUNG. *By* CHUNG *is denoted the direct course to be pursued by all under heaven; by* YUNG *is denoted the fixed principle regulating all under heaven. This work contains the law of the mind, which was handed down from one to another, in the Confucian school, till Tsze-sze, fearing lest in the course of time errors should arise about it, committed it to writing, and delivered it to Mencius. The book first speaks of one principle; it next spreads this out, and embraces all things; finally, it returns and gathers them all up under one principle. Unroll it, and it fills the universe; roll it up, and it retires and lies hid in mysteriousness. The relish of it is inexhaustible. The whole of it is solid learning. When the skillful reader has explored it with delight till he has apprehended it, he may carry it into practice all his life, and will find that it cannot be exhausted.*

CHAPTER I.

THE PATH OF DUTY—ITS ORIGIN IN HEAVEN.

A doctrine extensively taught in this third book is, that man by nature is originally good, having the nature he received from heaven; and conduct in accordance with that nature constitutes what is right and true.

What heaven has conferred is called THE NATURE; an accordance with this nature is called THE PATH OF DUTY; the regulation of this path is called INSTRUCTION.

The path may not be left for an instant. If it could be left, it would not be the path. On this account, the superior man does not wait till he sees things, to be cautious; nor till he hears things, to be apprehensive.

While there are no stirrings of pleasure, anger, sorrow, or joy, the mind may be said to be in a state of EQUILIBRIUM. When those feelings have been stirred, and they act in their due degree, there ensues what may be called the state of HARMONY.

This EQUILIBRIUM is the great root *from which grow all the human actings* in the world, and this HARMONY is the universal path *which they all should pursue.*

Let the states of equilibrium and harmony exist in per-

fection, and a happy order will prevail throughout heaven and earth, and all things will be nourished and flourish.*

CONFUCIUS AFFIRMS THAT HEAVEN HAS CONFERRED A PERFECT NATURE UPON ALL, YET MOURNS THAT THE PATH OF THE PERFECT NATURE IS UNTRODDEN.

The Master said, "Perfect is the virtue which is according to the Mean! Rare have they long been among the people, who could practice it!"

"I know how it is that the path *of the Mean* is not walked in: the knowing go beyond it, and the stupid do not come up to it. I know how it is that the path of the Mean is not understood: the men of talents and virtue go beyond it, and the worthless do not come up to it."

"Alas! How is the path of the Mean untrodden!"

"Men all say, 'We are wise;' but being driven forward, and taken in a net, a trap, or a pitfall, they know not how to escape. Men all say, 'We are wise;' but happening to choose the course of the Mean, they are not able to keep it for a round month."

"The empire, its States, and its families, may be perfectly ruled; dignities and emoluments may be declined; naked weapons may be trampled under the feet; but the course of the Mean cannot be attained to."

"The path is not far from man. When men try to pursue a course which is far from the common indica-

---

* By heaven and earth are here meant what were supposed to be the parent powers of the universe, on which depend the generation and nourishing of all things.

tions of consciousness, this course cannot be considered THE PATH."*

THE GOLDEN RULE NEGATIVELY AND POSITIVELY EXPRESSED. CONFUCIUS CONFESSES THAT HE HAS NOT ATTAINED TO IT.

"When one cultivates to the utmost the principles of his nature, and exercises them on the principle of reciprocity, he is not far from the path. What you do not like, when done to yourself, do not do to others."

"In the way of the superior man there are four things, to not one of which have I as yet attained. To serve my father, as I would require my son to serve me: to this I have not attained. To serve my prince, as I would require my minister to serve me: to this I have not attained. To serve my elder brother as I would require my younger brother to serve me: to this I have not attained. To set the example in behaving to a friend, as I would require him to behave to me: to this I have not attained. Earnest in practicing the ordinary virtues, and careful in speaking about them, if, in his practice, he has anything defective, the superior man dares not but exert himself; and if, in his words, he has any excess, he dares not allow himself such license. Thus his words have respect to his actions, and his actions have respect to his words: is it not just an entire sincerity which marks the superior man?"

---

* The path of the Mean is not far to seek. Each man has the law of it in himself, and it is to be pursued with earnest sincerity.

DISCHARGE WITH CHEERFULNESS THE DUTIES OF YOUR STATION, NOR MURMUR AT THE APPOINTMENTS OF HEAVEN.

The superior man does what is proper to the station in which he is ; he does not desire to go beyond this.

In a position of wealth and honor he does what is proper to a position of wealth and honor. In a poor and low position, he does what is proper to a poor and low position. Situated among barbarous tribes, he does what is proper to a situation among barbarous tribes. In a position of sorrow and difficulty, he does what is proper to a position of sorrow and difficulty. The superior man can find himself in no situation in which he is not himself.

In a high situation, he does not treat with contempt his inferiors. In a low situation, he does not court the favor of his superiors. He rectifies himself, and seeks for nothing from others, so that he has no dissatisfactions. He does not murmur against heaven, nor grumble against men.

Thus it is that the superior man is quiet and calm, waiting for the appointments *of Heaven ;* while the mean man walks in dangerous paths, looking for lucky occurrences.

The Master said, " In archery, we have something like the way of the superior man. When the archer misses the center of the target, he turns round and seeks for the cause of his failure in himself."

CHAPTER II.

A PORTRAITURE OF THE PERFECT MAN WHO WALKS IN THE PATH OF THE MEAN.

"The superior man cultivates *a friendly* harmony, without being weak. How firm is he in his energy! He stands erect in the middle, without inclining to either side. How firm is he in his energy! When good principles prevail in the government of his country, he does not change from what he was in retirement. How firm is he in his energy! When bad principles prevail in the country, he maintains his course to death without changing. How firm is he in his energy!"

"The superior man accords with the course of the Mean. Though he may be all unknown, unregarded by the world, he feels no regrets. It is only the sage who is able for this."

The way which the superior man pursues, reaches wide and far, and yet is secret.

Common men and women, however ignorant, may intermeddle with the knowledge of it; yet in its utmost reaches, there is that which even the sage does not know. Common men and women, however much below the ordinary standard of character, can carry it into practice;

yet in its utmost reaches, there is that which even the sage is not able to carry into practice. Great as heaven and earth are, men still find some things in them with which to be dissatisfied. Thus it is, that were the superior man to speak of his way in all its greatness, nothing in the world would be found able to embrace it; and were he to speak of it in its minuteness, nothing in the world would be found able to split it.

The way of the superior man may be compared to what takes place in traveling, when to go to a distance, we must first traverse the space that is near, and in ascending a height, we must begin from the lower ground.

It is said in the Book of Poetry, "Although *the fish* sink and lie at the bottom, it is still quite clearly seen." Therefore the superior man examines his heart, that there may be nothing wrong there, and that he may have no cause for dissatisfaction with himself. That wherein the superior man cannot be equaled is simply this: his *work*, which other men cannot see.

It is said in the Book of Poetry, "Looked at in your apartment, be there free from shame, where you are exposed to the light of heaven." Therefore, the superior man, even when he is not moving, has *a feeling of* reverence, and while he speaks not, he has *the feeling of* thoughtfulness.

Sincerity is the way of heaven. The attainment of sincerity is the way of men. He who possesses sincerity is he who, without an effort, hits what is right, and apprehends, without the exercise of thought; he is the sage who naturally and easily embodies the *right* way. He who attains to sincerity is he who chooses what is good, and firmly holds it fast.

"To this attainment there are requisite the extensive study of what is good, accurate inquiry about it, careful reflection on it, the clear discrimination of it, and the earnest practice of it."

CONFUCIUS THE EQUAL OF HEAVEN.

Confucius is by his disciples set up as the pattern of the perfectly sincere man, and is compared to heaven and earth. Heaven and earth are worshiped as divine, and so is Confucius.

Chung-ne *(Chung-ne, the marriage name of Confucius)* handed down the doctrines of Yaou and Shun, as if they had been his ancestors, and elegantly displayed the regulations of Wăn and Woo, taking them as his model. Above, he harmonized with the times of heaven, and below, he was conformed to the water and land.

He may be compared to heaven and earth, in their supporting and containing, their overshadowing and curtaining all things. He may be compared to the four seasons in their alternating progress, and to the sun and moon in their successive shining.

All-embracing and vast, he is like heaven. Deep and active as a fountain, he is like the abyss. He is seen, and the people all reverence him; he speaks, and the people all believe him: he acts, and the people all are pleased with him. Therefore his fame overspreads the Middle Kingdom, and extends to all barbarous tribes. Wherever ships and carriages reach; wherever the strength

of man penetrates ; wherever the heavens overshadow and the earth sustains ; wherever the sun and moon shine ; wherever frosts and dews fall : all who have blood and breath unfeignedly honor and love him. Hence it is said, " He is the equal of heaven."

It is only the individual possessed of the most entire sincerity that can exist under heaven, who can adjust the great invariable relations of mankind, establish the great fundamental virtues of humanity, and know the transforming and nurturing operations of Heaven and Earth : shall this individual have any being or anything beyond himself on which he depends ?

Call him man in his ideal, how earnest is he ! Call him an abyss, how deep is he ! Call him heaven, how vast is he !

Who can know him but he who is indeed quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, possessing all heavenly virtue ?

CHAPTER III.

STANDARD RULES FOR THE GOVERNMENT OF THE EMPIRE.

"All who have the government of the empire with its States and families, have nine standard rules to follow, viz: the cultivation of their own characters; the honoring of men of virtue and talents; affection towards their relatives; respect toward the great ministers; kind and considerate treatment of the whole body of officers; dealing with the mass of the people as children; encouraging the resort of all classes of artisans; indulgent treatment of men from a distance; and the kindly cherishing of the princes of the State.

"By the ruler's cultivation of his own character, the duties *of universal obligation* are set forth. By honoring men of virtue and talents, he is preserved from errors of judgment. By showing affection to his relatives, there is no grumbling nor resentment among his uncles and brethren. By respecting the great ministers, he is kept from errors in the practice of government. By kind and considerate treatment of the whole body of officers, they are led to make the most grateful return for his courtesies. By dealing with the mass of the people as his children, they

are led to exhort one another to what is good. By encouraging the resort of all classes of artisans, his resources for expenditure are rendered ample. By indulgent treatment of men from a distance, they are brought to resort to him from all quarters. And by kindly cherishing the princes of the State, the whole empire is brought to revere him.

"Self-adjustment and purification, with careful regulation of his dress, and the not making a movement contrary to the rules of propriety: this is the way for the ruler to cultivate his person. Discarding slanderers, and keeping himself from *the seductions of* beauty; making light of riches, and giving honor to virtue: this is the way for him to encourage men of worth and talents. Giving them places *of honor*, and large emoluments, and sharing with them in their likes and dislikes: this is the way for him to encourage his relatives to love him. Giving them numerous officers to discharge their orders and commissions: this is the way for him to encourage the great ministers. According to them a generous confidence, and making their emoluments large: this is the way to encourage the body of officers. Employing them only at the proper times, and making the imposts light: this is the way to encourage the people. By daily examinations and monthly trials, and by making their rations in accordance with their labors: this is the way to encourage the classes of artisans. To escort them on their departure, and meet them on their coming; to commend the good among them, and show compassion to the incompetent: this is the way to treat indulgently men from a distance. To restore families whose line of succession has been broken, and to revive States that have been ex-

tinguished ; to reduce to order States that are in confusion, and support those which are in peril : to have fixed times for their own reception at court, and the reception of their envoys ; to send them away after liberal treatment, and welcome their coming with small contributions : this is the way to cherish the princes of the States."

CHAPTER IV.

RELIGION.

FILIAL SERVICE DUE TO THE DEAD AS TO THE LIVING.

The Master said, "How far extending was the filial piety of king Woo and the duke of Chow!

"Now, filial piety is seen in the skillful carrying out of the wishes of our forefathers, and the skillful carrying forward of their undertakings.

"In spring and autumn, they repaired and beautified the temple-halls of their fathers, set forth their ancestral vessels, displayed their various robes, and presented the offerings of the several seasons.

"By means of the ceremonies of the ancestral temple, they distinguished the imperial kindred according to their order of descent.

"They occupied the places of their forefathers, practiced their ceremonies, and performed their music. They reverenced those whom they honored, and loved those whom they regarded with affection. Thus they served the dead as they would have served them alive; they

served the departed as they would have served them had they been continued among them.*

"By the ceremonies of the sacrifices to Heaven and Earth they served God, and by the ceremonies of the ancestral temple they sacrificed to their ancestors. He who understands the ceremonies of the sacrifices to Heaven and Earth, and the meaning of the several sacrifices to ancestors, would find the government of a kingdom as easy as to look into his palm."

OF SPIRITS.

The Master said, "How abundantly do spiritual beings display the powers that belong to them!

"We look for them, but we do not see them; we listen to, but do not hear them; yet they enter into all things, and there is nothing without them.

"They cause all the people in the empire to fast and purify themselves, and array themselves in their richest dresses, in order to attend at their sacrifices. Then, like overflowing water, they seem to be over the heads, and on the right and left *of their* worshipers."

It is said in the Book of Poetry, "The approaches of

---

* How faithfully has this instruction been repeated and obeyed down through a period of at least twenty-five centuries! We witness the same at every funeral, at each anniversary of the death of a parent, at the morning and evening worship in the ancestral hall, and at the spring festival—the special season for worship of ancestors.

the spirits you cannot surmise, and can you treat them with indifference?" *

ABOUT OMENS.

It is characteristic of the most entire sincerity to be able to foreknow. When a nation or family is about to flourish, there are sure to be happy omens; and when it is about to perish, there are sure to be unlucky omens. *Such events are* seen in the milfoil† and tortoise, and affect the movements of the four limbs. When calamity or happiness is about to come, the good shall certainly be foreknown by him, and the evil also. Therefore the individual possessed of the most complete sincerity is like a spirit.

---

* The Chinese are all their lifetime subject to bondage because of their dread of spirits, and a large part of their religious ceremonies and offering of sacrifices is for the purpose of propitiating spirits, of which there are, as they suppose, many classes.

† A sort of labiate plant like verbena, anciently used in divination.

CHAPTER V.

MISCELLANEOUS.

THE FIVE DUTIES AND THREE VIRTUES.

"The duties of universal obligation are five, and the virtues wherewith they are practiced are three. The duties are those between sovereign and minister, between father and son, between husband and wife, between elder brother and younger, and those belonging to the intercourse of friends. Those five are the duties of universal obligation. Knowledge, magnanimity, and energy, these three, are the virtues universally binding. And the means by which they carry *the duties* into practice is singleness.

"Some are born with a knowledge *of those duties*, some know them by study, and some acquire the knowledge after a painful feeling of their ignorance. But the knowledge being possessed, it comes to the same thing. Some practice them with a natural ease, some from a desire for their advantages, and some by strenuous effort. But the achievement being made, it comes to the same thing."

DOMESTIC HAPPINESS.

It is said in the Book of Poetry, "Happy union with wife and children, is like the music of lutes and harps. When there is concord among brethren, the harmony is delightful and enduring. *Thus* may you regulate your family, and enjoy the pleasure of your wife and children."

The Master said, "In such a state of things, parents have entire complaisance."

"Benevolence is *the characteristic element of* humanity, and the great exercise of it is in loving relatives. Righteousness is *the accordance of actions with what is* right, and the great exercise of it is in honoring the worthy. The decreasing measure of the love due to relatives, and the steps in the honor due to the worthy, are produced by *the principle* of propriety."

To no one but the emperor does it belong to order ceremonies, to fix the measures, and to determine the characters.

Now, over the empire, carriages have all wheels of the same size; all writing is with the same characters; and for conduct, there are the same rules.

The Master said, "Let a man who is ignorant be fond of using his own judgment; let a man without rank be fond of assuming a directing power to himself; let a man who is living in the present age go back to the ways of antiquity: on the persons of all who act thus calamities will be sure to come."

BOOK IV.

MENCIUS.

LIFE OF MENCIUS.

The last of the "Four Books" is nearly as large as the other three united, and consists entirely of the writings of Mencius, Măng tsz′ or Măng futsz′, as he is called by the Chinese. Mencius flourished about eighty years after the death of his master, and although in estimating his character, it must not be forgotten that he had the advantages of his example, still in most respects he displayed an originality of thought, inflexibility of purpose, and extensive views, superior to Confucius, and must be regarded as one of the greatest men Asiatic nations have ever produced. An account of his life and writings has been drawn by Rémusat, in his usual clear manner, which will furnish all the data requisite.

Mencius was born about 400 B.C., in the city of Tsau, now in the province of Shantung. His father died a short time after his son's birth, and left the guardianship

of the boy to his widow Changshí. "The care of this prudent and attentive mother," to quote from Rémusat, "has been cited as a model for all virtuous parents. The house that she occupied was near that of a butcher. She observed at the first cry of the animals that were being slaughtered, the little Mǎng ran to be present at the sight, and that on his return he sought to imitate what he had seen. Fearful that his heart might become hardened, and be accustomed to the sight of blood, she removed to another house, which was in the neighborhood of a cemetery. The relations of those who were buried there came often to weep upon their graves, and make the customary libations. Mencius soon took pleasure in their ceremonies, and amused himself in imitating them. This was a new subject of uneasiness to Changshí; she feared her son might come to consider as a jest what is of all things the most serious, and that he would acquire a habit of performing with levity, and as a matter of routine merely, ceremonies which demand the most exact attention and respect. Again, therefore, she anxiously changed her dwelling, and went to live in the city opposite to a school, where her son found examples the most worthy of imitation, and soon began to profit by them. I should not have spoken of this trifling anecdote, but for the allusion which the Chinese constantly make to it in the common proverb, "'Formerly the mother of Mencius chose out a neighborhood.'" On another occasion, her son seeing persons slaughtering pigs, asked her why they did it. "To feed you," she replied; but reflecting that this was teaching her son to lightly regard the truth, went and bought some pork and gave him.

Mencius devoted himself early to the classics, and be-

came the disciple of Tsz'-sz', the grandson and not unworthy imitator of Confucius. After his studies were completed, he offered his services to the feudal princes of the country, and was received by Hwui wang, king of Wei: but though much respected by this ruler, his instructions were not regarded. He saw too, ere long, that among the numerous petty rulers and intriguing statesmen of the day, there was no prospect of restoring tranquillity to the empire, and that discourses upon the mild government and peaceful virtues of Yau and Shun, king Wăn and Chingtang, offered little to interest persons whose minds were engrossed with schemes of conquest or pleasure. He therefore, at length, returned to his own country; and in concert with his disciples, employed himself in composing the work which bears his name, and in completing the editorial labors of his great predecessor. He died about 314 B.C., aged eighty-four years.

His own treatise on political morality is divided into two parts, which together contain fourteen short chapters, as they stand arranged in the Four Books of the Chinese. After his death, Mencius was honored by public act with the title of Holy Prince of the country of Tsau, and in the temple of the literati he receives the same honors as Confucius; his descendants bear the title of Masters of the Traditions concerning the classics, and he himself is called *A-shing*, which signifies the Second Saint, Confucius being regarded as the first. His writings are in the form of dialogues held with the great personages of his time, and abound with irony and ridicule directed against vice and oppression, which only makes his praises of virtue and integrity more weighty. He contests nothing with his adversaries, but while he grants their premises,

he seeks to draw from them consequences the most absurd, which cover the opponents with confusion.

The will of the people is, by Mencius, always referred to as the supreme power in the State, and he warns princes that they must both please and benefit their people, observing that "if the country is not subdued in heart, there will be no such thing as governing it;" and, also, "He who gains the hearts of the people, secures the throne, and he who loses the people's hearts, loses the throne."

His estimate of human nature, like many of the Chinese sages, is high, believing it to be originally good, and "that all men are naturally virtuous as all water flows downward. All men have compassionate hearts, and feel ashamed of vice." But he says, also, "Shame is of great moment to men; it is only the designing and artful that find no use for shame."

His own character presents traits widely differing from the servility and baseness usually ascribed to Asiatics, and especially to the Chinese; and he seems to have been ready to sacrifice everything to his principles. "I love life, and I love justice," he observes, "but if I cannot preserve both, I would give up life, and hold fast justice. Although I love life, there is that which I love more than life; although I hate death, there is that which I hate more than death." And, as if referring to his own integrity, he elsewhere says, "The nature of the superior man is such that, although in a high and prosperous situation, it adds nothing to his virtue; and although in low and distressed circumstances, it impairs it in nothing." In many points, especially in the importance he gives to filial duty, his reverence for the ancient

books and princes, and his adherence to old usages, Mencius imitated and upheld Confucius; in native vigor and carelessness of the reproaches of his compatriots, he excelled him.

Mencius, like Confucius, made large use of ancient illustrious examples, hoping thus to awaken a desire in the rulers of his own time to imitate the virtues of former ages. He often taught by means of parables, and sometimes was drawn into disputation, as appears from the following quotation:

"The disciple Kung-too said to *Mencius*, 'Master, the people beyond *our school* all speak of you as being fond of disputing. I venture to ask whether it be so.' Mencius replied, 'Indeed I am not fond of disputing, but I am compelled to do it.'"

It may be interesting to notice how Mencius was appreciated by Chinese philosophers, as compared with Confucius.

The philosopher Ching said, "I do not dare to say altogether that he was a sage, but his learning had reached the extremest point." And again, "The merit of Mencius in regard to the doctrine of the sages is more than can be told. Confucius only spoke of benevolence, but as soon as Mencius opens his mouth, we hear of benevolence and righteousness. Confucius only spoke of the will or mind, but Mencius enlarged also on the nourishment of the passion nature. In these two respects his merit was great." "Mencius" (says Ching) "did great service to the world by his teaching the goodness of man's nature."

"Yen Yuen was but a hair's-breadth removed from a

sage, while Mencius must be placed in a lower rank, a great worthy, an inferior sage."

Choo-He said, "Mencius when compared with Confucius, always appears to speak in too lofty a style; but when we hear him proclaiming the goodness of man's nature, and celebrating Yaou and Shun, then we likewise perceive the solidity of his discourses."

CHAPTER I.

ON GOVERNMENT.

RULERS APPOINTED BY HEAVEN.

Mencius said, "He who with a great *State* serves a small one, delights in Heaven. He who with a small *State* serves a large one, stands in awe of Heaven. He who delights in Heaven, will affect with his love and protection the whole empire. He who stands in awe of Heaven, will affect with his love and protection his own kingdom."

"It is said in the Book of Poetry, 'I fear the majesty of Heaven, and will thus preserve its favoring decree.'"

"In the Book of History it is said, 'Heaven having produced the inferior people, appointed for them rulers*

* This may be said to be a cardinal doctrine in Chinese politics. *Heaven*, *Earth*, *Man*, are the three great powers. At first, there were *Heaven* and *Earth*, but, being without speech, they needed a vicegerent; therefore they created man: this *Man* is the Emperor, who by Heaven and Earth is ordained to reign over all people under Heaven; hence, we find that in China divine honors are

and teachers, with the purpose that they should be assisting to God, and therefore distinguished them throughout the four quarters of the empire. How dare any under heaven give indulgence to their refractory wills?' It is said in the Book of Poetry,

"'Under the whole heaven,
Every spot is the sovereign's ground;
To the borders of the land,
Every individual is the sovereign's minister!'"

Wan Chang said, "Was it the case that Yaou gave the empire to Shun?" Mencius said, "No. The emperor cannot give the empire to another."

"Yes; but Shun had the empire. Who gave it to him?" "Heaven gave it to him," was the answer.

"'Heaven gave it to him!' did *Heaven* confer its appointment on him with specific injunctions?"

Mencius replied, "No. Heaven does not speak. It simply showed its will by his personal conduct, and his conduct of affairs."

"'It showed its will by his personal conduct, and his conduct of affairs;' how was this?" Mencius' answer was, "The empire can present a man to heaven, but he cannot make heaven give that man the empire. A prince can present a man to the emperor, but he cannot cause the emperor to make that man a prince. A great officer can present a man to his prince, but he cannot cause the

---

paid to Heaven, Earth, and the Emperor; hence, also, we perceive a cause for the long continuance of the Chinese government, because rebellion against the emperor would have been rebellion against Heaven: hence, likewise, we perceive how the emperors of China were led to assume superiority over the rulers of other countries.

prince to make that man a great officer. Yaou presented Shun to heaven, and the people accepted him. Therefore I say, 'Heaven does not speak. It simply indicated its will by his personal conduct and his conduct of affairs.'"

Chang said, "I presume to ask how it was that Yaou presented *Shun* to heaven, and heaven accepted him; and that he exhibited him to the people, and the people accepted him." *Mencius* replied, "He caused him to preside over the sacrifices, and all the spirits were well pleased with him: thus heaven accepted him. He caused him to preside over the conduct of affairs, and affairs were well administered, so that the people reposed under him: thus the people accepted him. Heaven gave *the empire* to him. The people gave it to him. Therefore I said, 'The emperor cannot give the empire to another.'

"Shun assisted Yaou *in the government* for twenty-and-eight years: this was more than man could have done, and was from heaven."

The words of The Great Declaration are: "Heaven sees according as my people see; Heaven hears according as my people hear."

INSTRUCTION FOR PRINCES AND PUBLIC OFFICERS.

Mencius said, "How is it posssible to speak with those *princes* who are not benevolent? Their perils they count safety, their calamities they count profitable, and they have pleasure in the things by which they perish.

"Next to those who unite the princes in leagues, are those who are skillful to fight; and next to them, those

who take in grassy commons, imposing the cultivation of the ground *on the* people.

"The respectful do not despise others. The economical do not plunder others. The prince who treats men with despite, and plunders them, is only afraid that they may not prove obedient to him: how can he be regarded as respectful or economical? How can respectfulness and economy be made out of tones of the voice, and a smiling manner?"

When Tsze-ch'an was chief minister of the State of Ch'ing, he would convey people across the Tsin and Wei in his own carriage.

Mencius said, "It was kind, but showed that he did not understand the practice of government.

"Let a governor conduct his rule on principles of equal justice. But how can he convey everybody across the rivers?"

"It follows that if a governor will *try to* please everybody, he will find the days not sufficient *for his work*.*

"Let the people be employed in the way which is intended to secure their ease, and though they be toiled, they will not murmur. Let them be put to death in the way which is intended to preserve their lives, and though they die, they will not murmur at him who puts them to death.

"Under a chief, leading all the princes, the people look brisk and cheerful. Under a true sovereign, they have an air of deep contentment.

---

* Good government lies in equal measures for the general good, not in acts of favor to individuals. It is not the business of the public officer to serve the private interests of individuals at the expense of the general good of the State.

"Kindly words do not enter so deeply into men as a reputation for kindness.

"Good government does not lay hold of the people so much as good instructions.

"Good government is feared by the people, while good instructions are loved by them. Good government gets the people's wealth, while good instructions get their hearts.

"He who as a sovereign would perfectly discharge the duties of a sovereign, and he who as a minister would perfectly discharge the duties of a minister, have only to imitate the one Yaou, and the other Shun. He who does not serve his sovereign as Shun served Yaou, does not respect his sovereign, and he who does not rule his people as Yaou ruled his, injures his people."

Of the five chiefs the most powerful was the duke Hwan. At the assembly of the princes in K'wei-K'ew, he bound the victim and placed the writing upon it, but did not *slay it* to smear their mouths with the blood. The first injunction in their agreement was, "Slay the unfilial; change not the son who has been appointed heir; exalt not a concubine to the rank of wife." The second was, "Honor the worthy, and maintain the talented, to give distinction to the virtuous." The third was, "Respect the old, and be kind to the young. Be not forgetful of strangers and travelers." The fourth was, "Let not offices be hereditary, nor let officers be pluralists. In the selection of officers let the object be to get the proper men. Let not a *ruler* take it upon himself to put to death a great officer." The fifth was, "Follow no crooked policy in making embankments. Impose no restrictions on the sale of grain. Let there

be no promotions without *first* announcing them *to the emperor*."

Mencius having gone to P'ing-luh, addressed the governor of it, saying, "If *one of* your spearmen should lose his place in the ranks three times in one day, would you, sir, put him to death or not?" "I would not wait for three times *to do so*," was the reply.

Mencius said, "Well then, you, sir, have likewise lost your place in the ranks many times. In bad, calamitous years, and years of famine, the old and feeble of your people, who have been found lying in the ditches and water channels, and the able-bodied, who have been scattered about to the four quarters, have amounted to several thousands." *The* governor replied, "That is a state of things in which it does not belong to me, Keu-sin, to act."

"Here," said Mencius, "is a man who receives charge of the cattle and sheep of another, and undertakes to feed them for him—of course he must search for pasture-ground and grass for them. If, after searching for those, he cannot find them, will he return *his charge* to the owner? or will he stand by and see them die?" "Herein," said the officer, "I am guilty."

IN THE CHOICE OF MINISTERS BE NOT GUIDED ENTIRELY BY REPORTS OF OTHERS.

Mencius said, "When all those about you say, 'This is a man of talents and worth,' you may not for that believe it. When your great officers all say, 'This is a man of talents and virtue,' neither may you for that believe it. When all the people say, 'This is a man of talents and

virtue,' then examine into the case, and when you find that the man is such, employ him. When all those about you say, 'This man won't do,' don't listen to them. When all your great officers say, 'This man won't do,' don't listen to them. When the people all say, 'This man won't do,' then examine into the case, and when you find that the man won't do, send him away.

"When all those about you say, 'This man deserves death,' don't listen to them. When all your great officers say, 'This man deserveth death,' don't listen to them. When the people all say, 'This man deserves death,' then inquire into the case, and when you see that the man deserves death, put him to death. In accordance with this we have the saying, 'The people killed him.'

"You must act in this way in order to be the parent of the people.

"If men of virtue and ability be not confided in, a State will become empty and void."

GOVERNMENT SHOULD BE ADMINISTERED ON PRINCIPLES OF BENEVOLENCE AND RIGHTEOUSNESS. TO GOVERN THUS, RULERS MUST THEMSELVES BE WISE AND GOOD.

Mencius went to see King Hwuy of Leang.

The king said, "Venerable sir, since you have not counted it far to come here, a distance of a thousand *le*,* may I presume that you are likewise provided with counsels to profit my kingdom?"

---

* *Le*—there are three and one-third Chinese *le* to an English mile.

Mencius replied, "Why must your Majesty use that word 'profit?' What I am 'likewise' provided with, are *counsels to* benevolence and righteousness, and these are my only topics.

"If your Majesty say, 'What is to be done to profit my kingdom?' the great officers will say, 'What is to be done to profit our families?' and the inferior officers and the common people will say, 'What is to be done to profit our persons?' Superiors and inferiors will try to snatch this profit the one from the other, and the kingdom will be endangered.

"There never has been a man trained to benevolence who neglected his parents. There never has been a man trained to righteousness who made his sovereign an after consideration.

"Let your Majesty also say, 'Benevolence and righteousness, and these shall be the only themes.' Why must you use that word—'profit.'"

Mencius, *another day*, saw King Hwuy of Leang. The king *went and* stood *with him* by a pond, and, looking round at the large geese and deer, said, "Do wise and good *princes* also find pleasure in these things?"

Mencius replied, "Being wise and good, they have pleasure in these things. If they are not wise and good, though they have these things, they do not find pleasure."*

"It is said in the Book of Poetry, 'He measured out and commenced his spirit-tower;

He measured it out and planned it;

---

* The king is happy when he rules over happy subjects, and people who love their king serve him gladly.

The people addressed themselves to it;
And in less than a day completed it.
When he measured and began it, he said to them—Be not so earnest:
But the multitude came, as if they had been his children.
The king was in his spirit-park;
The does reposed about,
The does so sleek and fat:
And the white birds shone glistening.
The king was by his spirit-pond;
How full was it of fishes leaping about!'*

"King Wăn used the strength of the people to make his tower and his pond, and yet the people rejoiced to do the work, calling the tower 'the spirit tower,' calling the pond 'the spirit pond,' and rejoicing that he had his large deer his fishes, and turtles. The ancients caused the people to have pleasure as well as themselves, and therefore they could enjoy it."

Conversing with King Seuen of Ts'e, Mencius said, "By weighing, we know what things are light, and what heavy. By measuring, we know what things are long, and what short. The relations of all things may be thus determined, and it is of the greatest importance to estimate *the motions* of the mind. I beg your Majesty to measure it.

"You collect your equipments of war, endanger your soldiers and officers, and excite the resentment of the

---

* The Chinese of all classes are remarkable for their love of picturesque scenery, for flowers, birds, fishes, etc., and for their skill in miniature gardening

other princes ; do these things cause you pleasure in your mind ?

"If your Majesty will institute a government whose actions shall all be benevolent, this will cause all the officers in the empire to wish to stand in your Majesty's court, and the farmers all to wish to plough in your Majesty's fields, and the merchants, both travelling and stationary, all to wish to store their goods in your Majesty's market places, and traveling strangers all to wish to make their tours on your Majesty's roads, and all throughout the empire who feel aggrieved by their rulers to wish to come and complain to your Majesty. And when they are so bent, who will be able to keep them back ?"

The king said, "I am stupid, and not able to advance to this. I wish you, my Master, to assist my intentions. Teach me clearly ; although I am deficient in intelligence and vigor, I will essay and try to carry your instructions into effect.

"From the want of benevolence and the want of wisdom will ensue the entire absence of propriety and righteousness : he who is in such a case must be the servant of other men.

"The man who would be benevolent is like the archer. The archer adjusts himself, and then shoots. If he misses, he does not murmur against those who surpass himself. He simply turns round and seeks *the cause of his failure* in himself."

Mencius said, "With those who do violence to themselves, it is impossible to speak. With those who throw themselves away, it is impossible to do anything. To disown in his conversation propriety and righteousness, is what me mean by doing violence to one's self. *To say*

—'*I* am not able to dwell in benevolence or pursue the path of righteousness,' is what we mean by throwing one's self away.

"Benevolence is the tranquil habitation of man, and righteousness is his straight path.

"Alas for them, who leave the tranquil dwelling empty, and do not reside in it, and who abandon the right path, and do not pursue it!

"The path *of duty* lies in what is near, and men seek for it in what is remote. The work *of duty* lies in what is easy, and men seek for it in what is difficult. If each man would love his parents, and show the due respect to his elders, the whole empire would enjoy tranquility."

The king's son Teen asked *Mencius*, saying, "What is the business of the *unemployed* scholar?"

Mencius replied, "To exalt his aim."

Teen asked *again*, "What do you mean by exalting the aim?" The answer was, "*Setting it* simply on benevolence and righteousness. *He thinks* how to put a single innocent person to death is contrary to benevolence; how to take what one has not *a right to* is contrary to righteousness; that one's dwelling should be benevolence: and one's path should be righteousness. When benevolence is the dwelling-place *of the heart*, and righteousness the path *of the life*, the business of a great man is complete.

"Supposing that the kingdom of Ts'e were offered, contrary to righteousness, to *Ch'in* Chung, he would not receive it, and all people believe in him, *as a man of the highest worth.* But this is *only* the righteousness which declines a dish of rice or a platter of soup. A man can have no greater *crimes* than to disown his parents and re-

latives, and the relations of sovereign and minister, superiors and inferiors. How can it be allowed to give a man credit for the great *excellencies* because he possesses a small one?"

BENEVOLENT GOVERNMENT SECURES THE AFFECTIONS OF THE SUBJECTS.

Mencius said, "He who outrages the benevolence *proper to his* nature is called a robber; he who outrages righteousness is called a ruffian. The robber and ruffian we call a mere fellow. I have heard of the cutting off of the fellow Chow, but I have not heard of the putting a sovereign to death, *in his case.*"

Mencius said, "In calamitous years and years of famine, the old and weak of your people, who have been found lying in the ditches and water-channels, and the able-bodied who have been scattered about to the four quarters, have amounted to several thousands. All the while, your granaries, O prince, have been stored with grain, and your treasuries and arsenals have been full, and not one of your officers has told you *of the distress.* Thus negligent have the superiors *in your State* been, and cruel to their inferiors. The philosopher Tsăng said, 'Beware, beware! What proceeds from you will return to you again.' Now, at length, the people have returned their conduct to the officers. Do not you, O prince, blame them.

"If you will put in practice a benevolent government, this people will love you and all above them, and will die for their officers."

Mencius said, "Kĕĕ and Chow's losing the empire

arose from their losing the people, and to lose the people means to lose their hearts. There is a way to get the empire: get the people and the empire is got. There is a way to get the people: get their hearts, and the people are got. There is a way to get their hearts: it is simply to collect for them what they like, and not to lay on them what they dislike.

"The people turn to a benevolent rule as water flows downwards."

THE SUPPORT AND COMFORT OF THE AGED A RELIGIOUS DUTY.

Mencius said, "Pih-e, that he might avoid Chow, was dwelling on the coast of the northern sea, when he heard of the rise of King Wăn. He roused himself, and said, 'Why should I not go and follow him? I have heard that the Chief of the West knows well how to nourish the old.'

"Around the homestead with its five mow, the space beneath the walls was planted with mulberry trees, with which the women nourished silkworms, and thus the old were able to have silk to wear. *Each family* had five brood hens and two brood sows, which were kept to their *breeding* seasons, and thus the old were able to have flesh to eat. The husbandmen cultivated their farms of one hundred mow, and thus their families of eight mouths were secured against want.

"The expression, 'The Chief of the West knows well how to nourish the old,' refers to his regulation of the fields and dwellings, his teaching them to plant *the mulberry* and nourish those animals, and his instructing

the wives and children, so as to make them nourish their aged. At fifty, warmth cannot be maintained without silks, and at seventy, flesh is necessary to satisfy the appetite. Persons not kept warm, nor supplied with food, are said to be starved and famished; but among the people of King Wăn, there were no aged who were starved or famished. This is the meaning of the expression in question."

EFFECTS OF OPPRESSION.

Confucius said, "There are but two courses *which can be pursued*—that of virtue, and its opposite."

"A sovereign who carries the oppression of his people to the highest pitch, will himself be slain, and his kingdom will perish. If one stops short of the highest pitch, his life will, *notwithstanding* be in danger, and his kingdom will be weakened. He will be styled 'The dark,' or 'The cruel,' and though he may have filial sons and affectionate grandsons, they will not be able in a hundred generations to change *the designation*."

Mencius said, "It was by benevolence that the three dynasties gained the empire, and by not being benevolent, that they lost it.

"If the emperor be not benevolent, he cannot preserve the empire *from passing from him*. If the sovereign of a State be not benevolent, he cannot preserve his kingdom. If a high, noble, or great officer be not benevolent, he cannot preserve his ancestral temple. If a scholar or common man be not benevolent, he cannot preserve his four limbs.

"Now, they hate death and ruin, and yet delight in being not benevolent; this is like hating to be drunk, and yet being strong *to drink* wine."

BE PREPARED TO RESIST INVASION.

The duke Wăn of T'ăng asked *Mencius*, saying, "T'ăng is a small kingdom, and lies between Ts'e and Ts'oo. Shall I serve Ts'e, or shall I serve Ts'oo?"

Mencius replied, "This plan *which you propose* is beyond me. If you will have me counsel you, there is one thing *I can suggest.* Dig deeper your moats; build higher your walls; guard them along with your people. *In case of attack*, be prepared to die *in your defense*, and have the people so they will not leave you; this is a proper course."

RULERS GOVERN BY THEIR EXAMPLE: THEY MUST RULE THEIR OWN SPIRITS; AND RULE WELL THEIR OWN HOUSEHOLDS.

Mencius said, "Treat with the reverence due to age the elders in your own family, so that the elders in the families of others shall be similarly treated; treat with the kindness due to youth the young in your own family, so that the young in the families of others shall be similarly treated: do this, and the empire may be made to go round in your palm. It is said in the Book of Poetry, 'His example affected his wife. It reached to his brothers, and his family of the State was governed by it.' The language shows how *king* Wăn simply took this *kindly* heart, and exercised it towards those parties.

Therefore the carrying out his kindly heart *by a prince* will suffice for the love and protection of all within the four seas, and if he do not carry it out, he will not be able to protect his wife and children. The way in which the ancients came greatly to surpass other men, was no other than this: simply that they knew well how to carry out, so as to affect others, what they themselves did. Now your kindness is sufficient to reach to animals, and no benefits are extended from it to reach the people. How is this? Is an exception to be made here?

"If the sovereign be benevolent, all will be benevolent. If the sovereign be righteous, all will be righteous."

THE FAMILY THE ROOT OF THE STATE. HE WHO GOVERNS HIMSELF MAY GOVERN HIS FAMILY; HE WHO GOVERNS HIS FAMILY MAY GOVERN THE STATE.

Mencius said, "People have this common saying, 'The empire, the State, the family.' The root of the empire is in the State. The root of the State is in the family. The root of the family is in the person *of its head.*

"Of services which is the greatest? The service of parents is the greatest. Of charges which is the greatest? The charge of one's self is the greatest. That those who do not fail to keep themselves are able to serve their parents, is what I have heard. But I have never heard of any, who having failed to keep themselves, were able *notwithstanding* to serve their parents.

"There are many services, but the service of parents is the root of all others. There are many charges, but the charge of one's self is the root of all others.

"Let the prince be benevolent, and all *his acts* will be benevolent.

"Let the prince be righteous, and all *his acts* will be righteous. Let the prince be correct, and everything will be correct. Once rectify the prince, and the kingdom will be firmly settled.

"There are those who are great men. They rectify themselves, and others are rectified.

"If a man himself do not walk in the *right* path, it will not be walked in *even* by his wife and children. If he do not order men according to the *right* way, he will not be able to get the obedience of *even* his wife and children."

POLITICAL ECONOMY.

King Hwuy, of Leang, said, "Small as my virtue is, in the government of my kingdom, I do indeed exert my mind to the utmost. If the year be bad on the inside of the river, I remove *as many of* the people *as I can* to the east of the river, and convey grain to the country in the inside.* When the year is bad on the east of the river, I act on the same plan. On examining the government of the neighboring kingdoms, I do not find that there is any prince who employs his mind as I do. And yet the people of the neighboring kingdoms do not decrease, nor do my people increase. How is this?"

---

* Leang was on the south of the *Ho*, or Yellow river, but portions of the Wei territory lay on the other side or north of the river. This was called the inside of the river, because the ancient imperial capitals had mostly been there, in the province of K'e, comprehending the present Shan-sí.

Mencius replied, "Your Majesty is fond of war, * * * *. If the seasons of husbandry be not interfered with, the grain will be more than can be eaten.* If close nets are not allowed to enter the pools and ponds, the fishes and turtles will be more than can be consumed. If the axes and bills enter the hills and forests *only* at the proper time, the wood will be more than can be used. When the grain and fish and turtles are more than can be eaten, and there is more wood than can be used, this enables the people to nourish their living and bury their dead, without any feeling against any. This condition, in which the people nourish their living and bury their dead without any feeling against any, is the first step of royal government.

"Let mulberry trees be planted about the homesteads with their five *mow*, and persons of fifty years may be clothed with silk. In keeping fowls, pigs, dogs, and swine, let not their times of *breeding* be neglected, and persons of seventy years may eat flesh. Let there not be taken away the time that is proper for the cultivation of the farm with its hundred *mow*, and the family of several mouths that is supported by it shall not suffer from hunger. Let careful attention be paid to education in schools, including in it especially the filial and fraternal duties, and gray-haired men will not be seen upon the roads, carrying burdens on their backs or on their heads. It never has been that the ruler of a State, where such results were seen—persons of seventy wearing silk and

---

* In spring, there was the sowing; in summer, the weeding; and in autumn, the harvesting: those were the seasons and works of husbandry, from which the people might not be called off.

eating flesh, and the black-haired people suffering neither from hunger nor cold, did not attain to the imperial dignity.*

"Your dogs and swine eat the food of men, and you do not know to make any restrictive arrangements. There are people dying from famine on the roads, and you do not know to issue the stores *of your granaries* for them. When people die you say, "It is not owing to me; it is owing to the year! In what does this differ from stabbing a man and killing him, and then saying, 'It was not I; it was the weapon?' Let your majesty cease to lay the blame on the year, and instantly from all the empire the people will come to you."

King Hwuy, of Leang, said, "I wish quietly to receive your instructions."

Mencius replied, "Is there any difference between killing a man with a stick and with a sword?" *The* king said, "There is no difference."

"Is there any difference between doing it with a sword and with *the style of* government?" "There is no difference," was the reply.

Mencius then said, "In your kitchen there is fat meat; in your stable there are fat horses. But your people have the look of hunger, and on the wilds there are those who have died of famine. This is leading on beasts to devour men.

"Beasts devour one another, and men hate them *for doing so.* When *a prince*, being the parent of his people,

---

* Black hair is universal in China until age has turned it white; therefore black-haired people generally designates the youth and middle-aged, and gray-haired the aged.

administers his government so as to be chargeable with leading on beasts to devour men, where is that parental relation to the people?"

Chung-ne said, "Was he not without posterity who first made wooden images *to bury with the dead? So he said*, because that men made the semblance of men, and used them *for* that purpose: what shall be thought of him who causes his people to die of hunger?"*

King Hwuy, of Leang, said, "There was not in the empire a stronger State than Ts'in, as you, venerable sir, know. But since it descended to me, on the east, we have been defeated by Ts'e, and then my eldest son perished; on the west, we have lost seven hundred *le* of territory to Ts'in; and on the south, we have sustained disgrace at the hands of Ts'oo. I have brought shame on my departed predecessors, and wish on their account to wipe it away, once for all. What course is to be pursued to accomplish this?"

Mencius replied, "With a territory which is only a hundred *le* square, it is possible to attain the imperial dignity.

"If your Majesty will *indeed* dispense a benevolent government to the people, being sparing in the use of punishments and fines, and making the taxes and levies

---

* In ancient times, bundles of straw were made to represent men imperfectly, and carried to the grave, and buried with the dead, as attendants upon them. In middle antiquity, *i. e.*, after the rise of the Chow dynasty, for those bundles of straw, wooden figures of men were used, having springs in them, by which they could move. By and by, came the practice of burying living persons with the dead, which Confucius thought was an effect of this invention, and therefore he branded the inventor as in the text.

light, so causing that the fields shall be ploughed deep, and the weeding of them be carefully attended to, and that the strong-bodied, during their days of leisure, shall cultivate their filial piety, fraternal respectfulness, sincerity, and truthfulness, serving thereby, at home, their fathers and elder brothers, and, abroad, their elders and superiors ; you will then have a people who can be employed, with sticks which they have prepared, to oppose the strong mail and sharp weapons of the troops of Ts'in and Ts'oo.

"The rulers *of those States* rob their people of their time, so that they cannot plough and weed their fields, in order to support their parents. Their parents suffer from cold and hunger. Brothers, wives, and children are separated and scattered abroad.

"Those *rulers*, as it were, drive their people into pitfalls, or drown them. Your Majesty will go to punish them. In such a case, who will oppose your Majesty?

"In accordance with this is the saying—The benevolent has no enemy! I beg your Majesty not to *doubt what I say*."

The king Seuen, of Ts'e, said, "What virtue must there be in order to the attainment of imperial sway?"

Mencius answered, "The love and protection of the people ; with this, there is no power which can prevent a ruler from attaining it.

"An intelligent ruler will regulate the livelihood of the people, so as to make sure that, above, they shall have sufficient wherewith to serve their parents, and, below, sufficient wherewith to support their wives and children; that in good years they shall always be abundantly satisfied, and that in bad years they shall escape the dan-

ger of perishing. After this he may urge them, and they will proceed to what is good, for in this case the people will follow after that with ease.

"Let it be seen to that their fields of grain and hemp are well cultivated, and make the taxes on them light: so the people may be made rich.

"Let it be seen to that the people use their resources of food seasonably, and expend their wealth only on the prescribed ceremonies: so their wealth will be more than can be consumed.

"The people cannot live without water and fire, yet if you knock at a man's door in the dusk of the evening, and ask for water and fire, there is no man who will not give them, such is the abundance of these things. A sage governs the empire so as to cause pulse and grain to be as abundant as water and fire. When pulse and grain are as abundant as water and fire, how shall the people be other than virtuous?

"The precious things of a prince are three: the territory, the people, the government and its business. If one value as most precious, pearls and stones, calamity is sure to befall him."

ON LEVYING TAXES.

Mencius said, "A ruler who is endowed with talents and virtue will be gravely complaisant and economical, showing a respectful politeness to his ministers, and taking from the people only in accordance with regulated limits."

Yang hoo said, "He who seeks to be rich will not be

benevolent. He who wishes to be benevolent will not be rich.

"The sovereign of the Hea dynasty enacted the fifty *mow* allotment, and the payment of a tax. The founder of the Yin enacted the seventy *mow* allotment, and the system of mutual aid. The founder of the Chow *dynasty* enacted the hundred *mow* allotment, and the share system. In reality, what was paid in all these was a tithe. The share system means mutual division. The aid system means mutual dependence."

Lung said, "For regulating the lands, there is no better system than that of mutual aid, and none which is not better than that of taxing. By the tax system, the regular amount was fixed by taking the average of several years. In good years, when the grain lies about in abundance, much might be taken without its being oppressive, and the actual exaction would be small. But in bad years, the produce being not sufficient to repay the manuring of the fields, this system still requires the taking of the full amount. When the parent of the people causes the people to wear looks of distress, and, after the whole year's toil, yet not to be able to nourish their parents, so that they proceed to borrowing to increase their means, till the old people and children are found lying in the ditches and water-channels: where, *in such a case*, is his parental relation to the people?"

It is said in the Book of Poetry:

"May the rain come down on our public field,
And then upon our private fields!"

It is only in the system of mutual aid that there is a public field, and from this passage we perceive that even in the Chow dynasty this system has been recognized.

Mencius said, "The first thing towards a benevolent government must be to lay down the boundaries. If the boundaries be not defined correctly, the division of the land into squares will not be equal, and the produce *available for* salaries will not be evenly distributed. On this account, oppressive rulers and impure ministers are sure to neglect this defining of the boundaries. When the boundaries have been defined correctly, the division of the fields and the regulation of allowances may be determined by you, sitting at your ease.

"Although the territory of T'ăng is narrow and small, yet there must be in it men of a superior grade, and there must be in it countrymen. If there were not men of a superior grade, there would be none to rule the countrymen. If there were not countrymen, there would be none to support the men of superior grade.

"I would ask you, in the remoter districts, observing the nine-squares division, to reserve one division to be cultivated on the system of mutual aid, and in the more central parts of the kingdom, to make the people pay for themselves a tenth part of their produce.

"From the highest officers down to the lowest, each one must have his holy field, consisting of fifty *mow*.*

"A square *le* covers nine squares of land, which nine squares contain nine hundred *mow*. The central square

---

* Different divisions are spoken of—if fifty *mow*, (Chinese acres) then five must be set apart and cultivated for the public good: in the division of nine squares, the produce of the ninth went to government. The holy field was the portion set apart to supply the means to maintain the sacrifices.

In China, taxes for the most part are collected under the designation of *ground rent*.

is the public field, and eight families, each having its private hundred *mow*, cultivate in common the public field. And not till the public work is finished may they presume to attend to their private affairs.

"Those are the great outlines of the system. Happily, to modify and adapt it depends on the prince."

Tae Ying-che said to *Mencius*, "I am not able at present and immediately to do with the levying of a tithe *only* and abolishing the duties charged at the passes, and in the markets. With your leave I will lighten, however, both the tax and the duties, until next year, and will then make an end of them. What do you think of such a course?"

Mencius said, "Here is a man, who every day appropriates some of his neighbors' strayed fowls. Some one said to him, 'Such is not the way of a good man;' and he replies, 'With your leave I will diminish my appropriations, and will take only one fowl a month, until next year, when I will make an end of the practice.' If you know that the thing is unrighteous, then use all dispatch in putting an end to it: why wait till next year?"

Pih Kwei said, "I want to take a twentieth *of the produce only as the tax*. What do you think of it?"

Mencius said, "Your way would be that of the Mih.

"In a country of ten thousand families, would it do to have *only* one potter?" *Kwei* replied, "No. The vessels would not be enough to use."

Mencius went on, "In the Mih, *all* the five kinds of grain are not grown; it only produces the millet. There are no fortified cities, no edifices, no ancestral temples, no ceremonies of sacrifice; there are no princes requiring presents and entertainments; there is no system of

officers with their various subordinates. On these accounts, a tax of one-twentieth of the produce is sufficient *there*.

"But now it is the Middle Kingdom that we live in. To banish the relationships of men, and have no superior men: how can such a state of things be thought of?

"With but few potters a kingdom cannot subsist: how much less can it subsist without men of a higher rank than others?

"There are the exactions of hempen cloth and silk, of grain, and of personal service. The prince requires but one of these *at once*, deferring the other two. If he require two of them *at once*, then the people die of hunger. If he require the three *at once*, then fathers and sons are separated."

ON DIVISION OF LABOR.

Chi'n Seang, having an interview with Mencius, related to him *with approbation* the words of Heu Hing to the following effect: "The prince of T'ăng is indeed a worthy prince. He has not yet heard, however, the *real* doctrines of *antiquity*. Now, wise and able princes should cultivate the ground equally and along with their people, and eat *the fruit of their labor*. They should prepare their own meals, morning and evening, while at the same time they carry on their government. But now, *the prince of* T'ăng has his granaries, treasuries, and arsenals, which is an oppressing of the people to nourish himself. How can he be deemed a *real* worthy prince?"

Mencius said, "I suppose that Heu Hing sows grain and eats the produce. Is it not so?" "It is so," was

the answer. "I suppose *also* he weaves cloth, and wears his own manufacture. Is it not so?" "No. Heu wears clothes of haircloth." "Does he wear a cap?" "He wears a cap." "What kind of a cap?" "A plain cap." "Is it woven by himself?" "No. He gets it in exchange for grain." "Why does Heu not weave it himself?" "That would injure his husbandry." "Does Heu cook his food in boilers and earthen-ware pans, and does he plough with an iron share?" "Yes." "Does he make those articles himself?" "No. He gets them in exchange for grain."

Mencius then said, "The getting those various articles in exchange for grain, is not oppression to the potter and the founder; and the potter and founder, in their turn, in exchanging their various articles for grain, are not oppressive to the husbandman. How should such a thing be supposed? And, moreover, why does not Heu act the potter and founder, supplying himself with the articles which he uses solely from his own establishment? Why does he go confusedly dealing and exchanging with the handicraftsmen? Why does he not spare himself so much trouble?" *Ch'in Seang replied*, "The business of the handicraftsman can by no means be carried on long with the business of husbandry."

Mencius resumed, "Then is it the government of the empire which alone can be carried on along with the practice of husbandry? Great men have their proper business, and little men have their proper business. Moreover, in the case of any single individual, *whatever articles he can require* are ready to his hand, being produced by the various handicraftsmen; if he must first make them for his own use, this way of doing would

keep the whole empire running about upon the roads. Hence, there is the saying, 'Some labor with their minds, and some labor with their strength. Those who labor with their minds govern others; those who labor with their strength are governed by others. Those who are governed by others support them; those who govern others are supported by them.' This is a principle universally recognized." *

Ch'in Seang said, "If Heu's doctrines were followed, then there would not be two prices in the market, nor any deceit in the kingdom. If a boy of five cubits were sent to the market, no one would impose on him; linen and silk of the same length would be of the same price. So it would be with *bundles of* hemp and silk, being of the same weight; with the different hanks of grain, being the same in quantity; and with those which were of the same size."

Mencius replied, "It is the nature of things to be of unequal quality. Some are twice, some five times, some ten times, some a hundred times, some a thousand times, some ten thousand times, as valuable as others. If you reduce them all to the same standard, that must throw the empire into confusion. If large shoes and small shoes were of the same price, who would make them? For people to follow the doctrines of Heu, would be for them to lead one another on to practice deceit. How can they avail for the government of a State?

"If you do not have an intercommunication of the productions of labor and an interchange of *men's* services, so that *one from his* overplus may supply the de-

---

* And those who think still govern those who toil.—*Pope.*

ficiency *of another*, then husbandmen will have a superfluity of grain, and women will have a superfluity of cloth. If you have such an interchange, carpenters and carriage-wrights may all get their food from you. Here, now, is a man who at home is filial, and abroad respectful to his elders; who watches over the principles of the ancient kings, awaiting *the rise of* future learners: and yet you will refuse to support him. How is it that you give honor to the carpenter and carriage-wright, and slight him who practices benevolence and righteousness?"

P'ang Kăng said, "The aim of the carpenter and carriage-wright is *by their trades* to seek for a living. Is it also the aim of the superior man in his practice of principles thereby to seek for a living?" "What have you to do," returned *Mencius*, "with his purpose? He is of service to you. He deserves to be supported, and should be supported. And, *let me ask*, do you remunerate a man's intention, or do you remunerate his service?" To this Kăng replied, "I remunerate his intention."*

Mencius said, "There is a man here who breaks your tiles and draws *unsightly* figures on your walls; his purpose may be thereby to seek for his living, but will you indeed remunerate him?" "No," said Kăng; and *Mencius then* concluded: "That being the case, it is not the purpose which you remunerate, but the work done."

---

* Encourage learning, and especially reward those who teach virtue. The teacher deserves support as well as the artisan.

ENCOURAGE LEARNING AND COMMERCE. LET THE OFFICES BE FILLED BY PERSONS OF EDUCATION.

Mencius said, "If *a ruler* give honor to men of talents and virtue, and employ the able, so that offices shall all be filled by individuals of distinction and mark, then all the scholars of the empire will be pleased, and wish to stand in his court.

"If, in the market-place *of his capital*, he levy a ground-rent on the shops but do not tax the goods, or enforce the proper regulations without levying a ground-rent, then all the traders of the empire will be pleased, and wish to store their goods in his market-place.

"If, at his frontier passes, there be an inspection of persons, but no taxes charged *on goods or other articles*, then all the travelers of the empire will be pleased, and wish to make their tours on his roads.

"If he require that the husbandmen give their mutual aid *to cultivate the public field*, and exact no other taxes from them, then all the husbandmen of the empire will be pleased, and wish to plough in his fields.

"If from the occupiers of the shops in his market-place he do not exact the fine of the individual idler, or of the hamlet's quota of cloth, then all the people of the empire will be pleased, and wish to come and be his people.

"If *a ruler* can truly practice these five things, then the people in the neighboring kingdoms will look up to him as a parent. From the first birth of mankind till now, never has any one led children to attack their parents and succeeded in his design. Thus, such a ruler

will not have an enemy in all the empire; and he who has no enemy in the empire, is the minister of Heaven. Never has there been a ruler in such a case who did not attain to the imperial dignity.

"When scholars are put to death without any crime, the great officers may leave *the country*. When the people are slaughtered without any crime, the scholars may remove."

CULTIVATION OF THE FINE ARTS A HELP TO GOOD GOVERNMENT.

Chwang Paou, seeing Mencius, said to him, "I had an audience of the king. His Majesty told me that he loved music, and I was not prepared with anything to reply to him. What do you pronounce about that love of music?"

Mencius replied, "If the king's love of music were very great, the kingdom of Ts'e would be near to *a state of good government*." *

Another day, *Mencius*, having an audience of the king, said, "Your Majesty, I have heard, told the officer Chwang that you love music; was it so?" The king changed color, and said, "I am unable to love the music of the ancient sovereigns; I only love the music that suits the manners of the *present* age."

Mencius said, "If your Majesty's love of music were very great, Ts'e would be near to *a state of good govern-*

---

* The opinion of the Chinese sages concerning "him who has no music in his soul" appears to have been similar to that of the old English bard.

ment! The music of the present day is just like the music of antiquity, *in regard to* affecting that."

The king said, "May I hear from you the proof of that?" *Mencius* asked, "Which is the more pleasant—to enjoy music by yourself alone, or to enjoy it along with others?" "To enjoy it along with others," was the reply. "And which is the more pleasant, to enjoy music along with a few, or to enjoy it along with many?" "To enjoy it along with many."

Mencius proceeded, "Your servant begs to explain *what I have* said about music to your Majesty.

"Now, your Majesty is having music here. The people hear the noise of your bells and drums, and the notes of your fifes and pipes, and they all, with aching heads, knit their brows, and say to one another, 'That's how our king likes his music! But why does he reduce us to this extremity *of distress?* Fathers and sons cannot see one another. Elder brothers and younger brothers, wives and children, are separated and scattered abroad.' Now, your Majesty is hunting here. The people hear the noise of your carriages and horses, and see the beauty of your plumes and streamers, and they all, with aching heads, knit their brows, and say to one another, 'That's how our king likes his hunting! But why does he reduce us to the extremity *of distress?* Fathers and sons cannot see one another. Elder brothers and younger brothers, wives and children, are separated and scattered abroad.' Their feeling thus is from no other reason but that you do not give the people to have pleasure, as well as yourself.

"Now, your Majesty is having music here. The people hear the noise of your bells and drums, and the notes of

your fifes and pipes, and they all, delighted, and with joyful looks, say to one another, 'That sounds as if our king were free from all sickness! If he were not, how could he enjoy this music?' Now, your Majesty is hunting here. The people hear the noise of your carriages and horses, and see the beauty of your plumes and streamers, and they all, delighted, and with joyful looks, say to one another, 'That looks as if our king were free from all sickness! If he were not, how could he enjoy this hunting?' Their feeling thus is from no other reason but that you cause them to have their pleasure, as you have yours.

"If your Majesty now will make pleasure a thing common to the people and yourself, the imperial sway awaits you."

The king Seuen, of Ts'e, asked, "Was it so, that the park of king Wăn contained seventy square *le?*" Mencius replied, "It is so in the records."

"Was it so large as that?" exclaimed *the king.* "The people," said Mencius, "still looked on it as small." *The King* added, "My park contains *only* forty square *le*, and the people still look on it as large. How is this?" "The park of king Wăn," was the reply, "contained seventy square *le*, but the grass cutters and fuel gatherers had the privilege of entrance into it; so also had the catchers of pheasants and hares. He shared it with the people, and was it not with reason that they looked on it as small?

"When I first arrived at the borders *of your State*, I inquired about the great prohibitory regulations, before I would venture to enter it; and I heard, that inside the border-gates there was a park of forty square *le*, and that

he who killed a deer in it, was held guilty of the same crime as if he had killed a man. Thus those forty square *le*, are a pitfall in the middle of the kingdom. Is it not with reason that the people look upon them as large?"

The king Seuen, of Ts'e, had an interview with Mencius in the snow palace, and said to him, "Do men of talents and worth likewise find pleasure in these things?"

Mencius replied, "They do, and if people generally are not able *to enjoy themselves*, they condemn their superiors.

"For them, when they cannot enjoy themselves, to condemn their superiors is wrong; but when the superiors of the people do not make enjoyment a thing common to the people and themselves, they also do wrong.

"When a ruler rejoices in the joy of his people, they also rejoice in his joy; when he grieves at the sorrow of his people, they also grieve at his sorrow. A sympathy of joy will pervade the empire; a sympathy of sorrow will do the same: in such a state of things, it cannot be but that the ruler attain to the imperial dynasty.

"Formerly, the duke, king of Ts'e, asked the minister Ngan, saying, 'I wish to pay a visit of inspection to Chuen-foo, and Chaou-woo, and then to bend my course southward along the shore, till I come to Lang-yay. What shall I do that my tour may be fit to be compared with the visits of inspection made by the ancient emperors?'

"The minister Ngan replied, 'An excellent inquiry! When the emperor visited the princes, it was called a tour of inspection; that is, he surveyed the *States* under his care. When the princes attended at the court of the emperor, it was called a report of office; that is, they

reported their administration of their offices.* Thus neither of the proceedings was without a purpose. *And moreover*, in the spring they examined the plowing, and supplied any deficiency of *seed;* in the autumn they examined the reaping, and supplied any deficiency of yield. There is the saying of the Hea dynasty—If our king do not take his ramble, what will become of our happiness? If our king do not make his excursions, what will become of our help? That ramble, and that excursion were a pattern to the princes.

"'Now, the state of things is different. A host marches *in attendance on the ruler*, and stores of provisions are consumed. The hungry are deprived of their food, and there is no rest for those who are called to toil. Maledictions are uttered by one to another with eyes askance, and the people proceed to the commission of wickedness. Thus the *Imperial* ordinances are violated, and the people are oppressed, and *the supplies of* food and drink flow away like water. *The rulers* yield themselves to the current, or they urge their way against it; they are wild; they are utterly lost: these things proceed to the grief of their subordinate governors.

"'Descending along with the current, and forgetting to return, is what I call yielding to it. Passing up against it, and forgetting to return, is what I call urging their way against it. Pursuing the chase without satiety, is what I call being wild. Delighting in wine without satiety, is what I call being lost.

---

* This tour of inspection seems to have been made under the Chow dynasty once in twelve years, while the princes had to present themselves at court once in six years.

The ancient emperors had no pleasures to which they gave themselves as on the flowing stream; no doings which might be so characterized as wild and lost.

"'It is for you my prince, to pursue your course.'"

"The duke King was pleased. He issued a proclamation throughout his State, and went out and occupied a shed in the borders. From that time he began to open his granaries to supply the wants of the people, and calling the Grand Music Master, he said to him: 'Make for me music to suit a prince, and his minister, pleased with each other.' And it was then that the Che-shaou and Këŏ-shaou were made in the poetry to which it was said, 'What fault is it to restrain one's prince?' He who restrains his prince loves his prince."*

EFFECTS OF GOOD GOVERNMENT. EXAMPLES OF WELL-REGULATED STATES.

The king Seuen, of T'se, said, "People all tell me to pull down and remove the Brilliant palace. Shall I pull it down, or stop *the movement for that object?*"

Mencius replied, "The Brilliant palace is a palace appropriate to the emperors. If your Majesty wishes to practice the true Royal government, then do not pull it down."

The king said, "May I hear from you what the true Royal government is?" "Formerly," was the reply, "King Wăn's government of K'e was as follows: The

* The Che-shaou and Këŏ-shaou, probably, were two tunes or pieces of music starting with the notes Che and Këŏ respectively.

husbandmen *cultivated for the government* one-ninth of the land; the descendants of officers were salaried; at the passes and in the markets, *strangers* were inspected, but *goods* were not taxed; there were no prohibitions respecting the ponds and weirs; the wives and children of criminals were not involved in their guilt. There were the old and wiveless, or widowers; the old and husbandless, or widows; the old and childless, or solitaries; the young and fatherless, or orphans: these four classes are the most destitute of the people, and have none to whom they can tell their wants, and King Wăn, in the institution of his government with its benevolent action, made them the first objects of his regard, as it is said in the Book of Poetry,

'The rich may get through;
But alas! for the miserable and solitary!'"

The king said, "O excellent words!" *Mencius* said, "Since your Majesty deems them excellent, why do you not practice them?" "I have an infirmity," said the king; "I am fond of wealth." The reply was, "Formerly, Kung-lew was fond of wealth. It is said in the Book of Poetry,

'He reared his ricks, and filled his granaries,
He tied up dried provisions and grain
In bottomless bags, and sacks,
That he might gather his people together, and glorify *his State.*
With bows and arrows all displayed,
With shields, and spears, and battle-axes, large and small,
He commenced his march.'

"In this way those who remained in their old seat had

their ricks and granaries, and those who marched had their bags of provisions. It was not till after this that he thought he could commence his march. If your Majesty loves wealth, let the people be able to gratify the same feeling, and what difficulty will there be in your attaining the imperial sway?"

The king said, "I have an infirmity; I am fond of beauty." The reply was, "Formerly, King T'ae was fond of beauty, and loved his wife. It is said in the Book of Poetry,

'Koo-Kung T'an-foo
Came in the morning, galloping his horse,
By the banks of the western waters,
As far as the foot of K'e hill,
Along with the lady of Keang;
They came and together chose the site of settlement.'

"At that time, in the seclusion of the house, there were no dissatisfied women, and abroad, there were no unmarried men. If your Majesty loves beauty, let the people be able to gratify the same feeling, and what difficulty will there be in your attaining the imperial sway?"

"It is said in the Book of History, 'As soon as T'ang began his work of executing justice, he commenced with Kŏ. The whole empire had confidence in him. When he pursued his work in the east, the rude tribes on the west murmured. So did those on the north, when he was engaged in the south. Their cry was—Why does he make us last? *Thus*, the looking of the people to him was like the looking in a time of great drought to the clouds and rainbows. The frequenters of the markets stopped not. The husbandmen made no change *in their operations*. While he punished their rulers, he consoled the people.

His progress was like the falling of opportune rain, and the people were delighted.' It is said again in the Book of History, 'We have waited for our prince *long;* the prince's coming will be our reviving.'"

"In the flourishing periods of the Hea, Yin, and Chow dynasties, *the imperial* domain did not extend a thousand *le*, and Ts'e embraces so much territory. Cocks crow and dogs bark to each other, all the way to the four borders of the State: so Ts'e possesses the people. No change is needed for the enlarging of its territory; no change is needed for the collecting of a population. If its ruler will put in practice a benevolent government, no power will be able to prevent his becoming emperor."

The duke King of Ts'e, said, "Not to be able to command others, and at the same time to refuse to receive their commands, is to cut one's self off from all intercourse with others.

"Now the small States imitate the large, and yet are ashamed to receive their commands. This is like a scholar's being ashamed to receive the commands of his master."

It is said in the Book of Poetry,

"The descendants of *the emperors* of the Shang dynasty

Are in numbers more than hundreds of thousands,
But, God having passed His decree,
They are all submissive to Chow.
They are submissive to Chow,
Because the decree of Heaven is not unchanging.
The officers of Yin, admirable and alert,
Pour out the libations, and assist in the capital *of Chow.*"

"If the sovereign of a State love benevolence, he will have no enemy in the empire."

EFFECTS OF BAD GOVERNMENT.

Mencius said to king Seuen, "*The ruler of* Yen was tyranizing over his people, and your Majesty went and punished him. The people supposed that you were going to deliver them out of the water and the fire, and brought baskets of rice and vessels of Congee, to meet your Majesty's hosts. But you have slain their fathers and elder brothers, and put their sons and younger brothers in chains. You have pulled down the ancestral temple of *the State*, and are removing to Ts'e its precious vessels. How can such a course be deemed proper? *The rest of* the empire is indeed *jealously* afraid of the strength of Ts'e, and now, when with a doubtful territory, you do not put in practice a benevolent government; it is this which sets the arms of the empire in motion.

"If your Majesty will make haste to issue an ordinance restoring *your captives*, old and young, stopping *the removal of* the precious vessels, *and saying that after* consulting with the people of Yen, you will appoint them a ruler, and withdraw from the country: in this way you may still be able to stop *the threatened attack*."

THE EMPEROR'S TOUR OF INSPECTION.

The emperor visited the princes, which was called "a tour of inspection." The princes attended at the court

of the emperor, which was called "giving a report of office." It was the custom in the spring to examine the ploughing, and supply any deficiency *of seed*, and in autumn to examine the reaping, and assist where there was a deficiency of the crop. When *the emperor* entered the boundaries of a State, if the *new* ground was being reclaimed, and the *old* fields well cultivated; if the old were nourished and the worthy honored, and if men of distinguished talents were placed in office: then *the prince* was rewarded—rewarded with an addition to his territory. *On the other hand*, if, on entering a State, the ground was found left wild or overrun with weeds; if the old were neglected and the worthy unhonored, and if the offices were filled with hard tax-gatherers: then *the prince* was reprimanded. If *a prince* once omitted his attendance at court, he was punished by degradation of rank; if he did so a second time, he was deprived of a portion of his territory; if he did so a third time, the imperial forces *were set in motion*, and he was removed *from his government*. Thus the emperor commanded the punishment, but did not himself inflict it, while the princes inflicted the punishment, but did not command it.

CHAPTER II.

METAPHYSICS AND MORALS.

PASSION NATURE.

Kung-sun Ch'ow asked *Mencius*, saying, "Master, if you were to be appointed a high noble and the prime minister of Ts'e, so as to be able to carry *your* principles into practice, though you should thereupon raise the prince to the headship of all the other princes, or even to the imperial dignity, it would not be to be wondered at. In such a position would your mind be perturbed or not?" Mencius replied, "No. At forty, I attained to an unperturbed mind." *

Kung-sun Ch'ow said, "May I venture to ask an explanation from you, Master, of how you maintain an unperturbed mind, and how the philosopher Kaou does the same?" *Mencius answered*, "Kaou says, 'What is not attained in words is not to be sought for in the

* The Chinese consider man at forty to be at his best physical and mental estate, and if at this age he has failed in the formation of a good character, they have henceforth no hope for him.

mind; what produces dissatisfaction in the mind, is not to be helped by passion effort.' *This last*—when there is unrest in the mind, not to seek for relief from passion effort—may be conceded. But not to seek in the mind for what is not attained in words, cannot be conceded. The will is the leader of the passion nature. The passion nature pervades and animates the body. The will is *first and* chief, and the passion nature is subordinate to it. Therefore, *I say*, maintain firm the will, and do no violence to the passion nature." *

Ch'ow observed, "Since you say 'The will is chief, and the passion nature is subordinate,' how do you also say, 'Maintain firm the will, and do no violence to the passion nature?'" *Mencius* replied, "When it is the will alone which is active, it moves the passion nature. When it is the passion nature alone which is active, it moves the will. For instance, now, in the case of a man falling or running: that it is from the passion nature, and yet it moves the mind."

"I venture to ask," *said Chow again*, "wherein you, Master, surpass *Kaou*." *Mencius* told him, "I understand words. I am skillful in nourishing my vast, flowing passion-nature."

Ch'ow pursued, "I venture to ask what you mean by your vast, flowing passion-nature?" The reply was, "It is difficult to describe it.

"This is the passion-nature: It is exceedingly great, and exceedingly strong. Being nourished by rectitude,

---

* "Passion nature" includes emotions, desires, appetites; these must be kept under control of the will, guided by an instructed mind.

and sustaining no injury, it fills up all between heaven and earth.

"This is the passion-nature: It is the mate and assistant of righteousness and reason. Without it, *man* is in a state of starvation.

"It is produced by the accumulation of righteous deeds; it is not to be obtained by incidental acts of righteousness. If the mind does not feel complacency in the conduct, *the nature* becomes starved. I therefore said, 'Kaou has never understood righteousness, because he makes it something external!'

"There must be the *constant* practice *of this righteousness*, but without the object *of thereby nourishing the passion-nature.* Let not the mind forget *its work*, but let there be no assisting the growth *of that nature.* Let us not be like the man of Sung. There was a man of Sung, who was grieved that his growing corn was not longer, and so he pulled it up. *Having done this*, he returned home, looking very stupid, and said to his people, 'I am tired to-day. I have been helping the corn to grow long!' His son ran to look at it, and found the corn all withered. There are few in the world *who do not deal with their passion-nature as if* they were assisting the corn to grow long. Some indeed consider it of no benefit to them, and let it alone: they do not weed their corn. They who assist it to grow long pull out their corn. *What they do is* not only of no benefit *to the nature*, but it also injures it."

Kung-sun Ch'ow further asked, "What do you mean by saying that you understand *whatever* words *you hear?*" *Mencius* replied, "When words are one-sided, I know how *the mind of the speaker* is clouded over. When

words are extravagant, I know how the mind is fallen and sunk. When words are all-depraved, I know how *the mind* has departed *from principle.* When words are evasive, I know how *the mind* is at its wit's end. *These* evils growing in the mind, do injury to government, and, displayed in the government, are hurtful to the conduct of affairs. When a sage shall again arise, he will certainly follow my words."

On this, Cho'w observed, "Tsae Go and Tsze-Kung were skillful in speaking. Yen New, the disciple Min, and Yen Yuen, while their words were good, were distinguished for their virtuous conduct. Confucius united the qualities of the disciples in himself, *but still* he said, 'In the matter of speeches, I am not competent.' Then, Master, have you attained to be a sage?"

Mencius said, "Oh! what words were these? Formerly, Tsze-Kung asked Confucius, saying, 'Master, are you a sage?' Confucius answered him, 'A sage is what I cannot rise to. I learn without satiety, and teach without being tired.' Tsze-Kung said, 'You learn without satiety: that shows your wisdom. You teach without being tired: that shows your benevolence. Benevolent and wise: Master, you ARE a sage!' Now, since Confucius would not have himself regarded a sage, what words were those?"

Cho'w said, "Comparing Pih-e and E-yun with Confucius, are they to be placed in the same rank?" *Mencius* replied, "No. Since there were living men until now, there never was another Confucius."

Tsae Go said, "According to my view of our Master, he is far superior to Yaou and Shun."

Tsze-Kung said, "By viewing the ceremonial ordi-

nances *of a prince*, we know *the character of* his government. By hearing his music, we know *the character of* his virtue. From the distance of a hundred ages after, I can arrange, according to their merits, the kings of a hundred ages; not one of them can escape me. From the birth of mankind till now, there has never been *another* like our Master."

Yew Gŏ said, "Is it only among men that it is so? There is the K'e-lin among quadrupeds; the Fung-hwang among birds; the T'ae mountain among mounds and ant-hills, and rivers and seas among rain-pools. *Though different in degree*, they are the same in kind. So the sages among mankind are also the same in kind. But they stand out from their fellows, and rise above the level, and from the birth of mankind till now, there never has been one so complete as Confucius." *

---

* The *K'e* is properly the male, and the *lin* the female of the anmal referred to;—a monster with a deer's body, an ox's tail, and a horse's feet: which appears to greet the birth of a sage, or the reign of a sage sovereign. *Fung-hwang* is the female of the Chinese Phœnix, a fabulous bird: the emperor is poetically called Fung. *T'ae mountain* was a famous peak in Shan-tung province.

THE ORIGINAL HEART.

THE CHINESE SAGES' VIEW OF HUMAN NATURE. THE PRINCIPLE OF BENEVOLENCE, RIGHTEOUSNESS, PROPRIETY, AND KNOWLEDGE AS NATURAL TO MAN AS HIS FOUR LIMBS. WHEN A PERSON BECOMES BAD, HE LOSES HIS ORIGINAL HEART; WHEN HE REFORMS, HE RECOVERS HIS ORIGINAL HEART. THE CHINESE TERM FOR "CONSCIENCE" IS THE "ORIGINAL HEART."

Mencius said, "All men have a mind which cannot bear *to see the sufferings of* others.

"When I say that all men have a mind which cannot bear *to see the sufferings of* others, my meaning may be illustrated thus: even now-a-days, if men suddenly see a child about to fall into a well, they will without exception experience a feeling of alarm and distress. *They will feel so*, not as a ground on which they may gain the favor of the child's parents, nor as a ground on which they may seek the praise of their neighbors and friends, nor from a dislike to the reputation of *having been unmoved by* such a thing.

"From this case, we may perceive that the feeling of commiseration is essential to man, that the feeling of shame and dislike is essential to man, that the feeling of modesty and complaisance is essential to man, and that the feeling of approving and disapproving is essential to man.

"The feeling of commiseration is the principle of benevolence The feeling of shame and dislike is the principle of righteousness. The feeling of modesty and

complaisance is the principle of propriety. The feeling of approving and disapproving is the principle of knowledge.

"Men have these four principles just as they have their four limbs. When men having these four principles, yet say of themselves that they cannot *develop them*, they play the thief with themselves; and he who says of his prince that he cannot *develop them*, plays the thief with his prince.

"Since all men had these four principles in themselves, let them know to give them all their development and completion, and the issue will be like that of fire which has begun to burn, or that of a spring which has begun to find vent. Let them have their complete development, and they will suffice to love and protect all within the four seas. Let them be denied that development, and they will not suffice for a man to serve his parents with."

When the duke Wăn of T'ăng was crown prince, having to go to Ts'oo, he went by way of Sung, and visited Mencius.

Mencius discovered to him how the nature of man is good, and when speaking, always made laudatory reference to Yaou and Shun.

When the crown prince was returning from Ts'oo, he again visited Mencius. Mencius said to him, "Prince, do you doubt my words? The path is one and only one."

"Shin Kan said to the duke of Ts'e, 'They were men. I am a man. Why should I stand in awe of them?' Yen Yuen said, 'What kind of man was Shun? What kind of man am I? He who exerts himself will also become such as he was.' Kung-ming E said, 'King Wăn is my teacher.'"

Mencius said, "The great man does not think beforehand of his words that they may be sincere, nor of his actions that they may be resolute: he simply *speaks and does* what is right.

"The great man is he who does not lose his child's heart."*

The philosopher Kaou said, "*Man's* nature is like the Ke willow, and righteousness is like a cup or a bowl. The fashioning benevolence and righteousness out of man's nature is like the making cups and bowls from the Ke willow."

Mencius replied, "Can you, leaving untouched the nature of the willow, make with it cups and bowls? You must do violence and injury to the willow, before you can make cups and bowls with it. If you must do violence and injury to the willow in order to make cups and bowls with it, *on your principles* you must in the same way do violence and injury to humanity in order to fashion from it benevolence and righteousness! Your words, alas! would certainly lead all men on to reckon benevolence and righteousness to be calamities."

The philosopher Kaou said, "*Man's* nature is like water whirling around *in a corner*. Open a passage for it to the east, and it will flow to the east; open a passage for it to the west, and it will flow to the west. Man's nature is indifferent to good and evil, just as the water is indifferent to the east and west."

Mencius replied, "Water indeed *will flow* indifferently

---

* Child's heart—the original good heart with which, as the Chinese sages taught, every man is born: unlike the doctrine of the man of Nazareth when he was teaching Nicodemus.

to the east or west, but will it flow indifferently up or down? The tendency of man's nature to good is like the tendency of water to flow downwards. There are none but have this tendency to good, *just as* all water flows downwards.

"Now by striking water and causing it to leap up, you may make it go over your forehead, and, by damming and leading it, you may force it up a hill; but are such movements according to the nature of water? It is the force applied which causes them. When men are made to do what is not good, their nature is dealt with in this way."

The disciple Kung-too said, "The philosopher Kaou says, '*Man's* nature is neither good nor bad.'

"Some say, 'Man's nature may be made to practice good, and it may be made to practice evil, and accordingly, under Wăn and Woo, the people loved what was good, *while* under Yew and Le, they loved what was cruel.'

"Some say, 'The nature of some is good, and the nature of others is bad.'

"And now you say, 'The nature is good.' Then are all those wrong?"

Mencius said, "From the feelings proper to it, it is constituted for the practice of what is good. This is what I mean in saying that *the nature* is good.

"If men do what is not good, the blame cannot be imputed to their natural powers.

"The feeling of commiseration belongs to all men; so does that of shame and dislike; and that of reverence and respect; and that of approving and disapproving. The feeling of commiseration *implies the principle of* benevolence; that of shame and dislike, the principle

of righteousness; that of reverence and respect, the principle of propriety; and that of approving and disapproving, the principle of knowledge. Benevolence, righteousness, propriety, and knowledge are not infused into us as from without. We are certainly furnished with them. *And a different view* is simply from want of reflection. Hence it is said, 'Seek, and you will find them. Neglect, and you will lose them.' Men differ from one another in regard to them: some as much again as others, some five times as much, and some to an incalculable amount: it is because they cannot carry out fully their *natural* powers.

"It is said in the Book of Poetry,

'Heaven, in producing mankind,

Gave them their *various* faculties and relations with *their specific* laws.

These are the invariable rules of nature for all to hold.

And *all* love this admirable virtue.'"

Confucius said, "The maker of this ode knew, indeed, the principle of *our nature!* We may thus see that every faculty and relation must have its law, and since there are invariable rules for all to hold, they consequently love this admirable virtue."

Mencius said, "The trees of the New mountain were once beautiful. Being situated, however, in the borders of a large State, they were hewn down with axes and bills: and could they retain their beauty? Still, through the activity of the vegetative life day and night, and the nourishing influence of the rain and dew, they were not without buds and sprouts springing forth, but then came the cattle and goats, and browsed upon them. To these things is owing the bare and stript appearance *of the*

mountain, which, when people see, they think it was never finely wooded. But is this the nature of the mountain?

"And so *also of* what properly belongs to man: shall it be said that the mind *of any man* was without benevolence and righteousness? The way in which a man loses his proper goodness of mind is like the way in which the trees are denuded by axes and bills. Hewn down day after day, can it—*the mind*—retain its beauty? But there is a development of its life day and night, and in the *calm* air of the morning, just between night and day, the mind feels in a degree those desires and aversions which are proper to humanity, but the feeling is not strong, and it is fettered and destroyed by what takes place during the day. This fettering taking place again and again; the restorative influence of the night is not sufficient to preserve *the proper goodness of the mind;* and when this proves insufficient for that purpose, the nature becomes not much different from that of the irrational animals, which, when people see, they think that it never had those powers *which I assert.* But does this condition represent the feelings proper to humanity?

"Therefore, if it receive its proper nourishment, there is nothing which will not grow. If it lose its proper nourishment, there is nothing which will not decay away."

Confucius said, "Hold it fast, and it remains with you. Let it go, and you lose it. Its outgoing and incoming cannot be defined as to time or place. It is the mind of which this is said!"

Mencius said, "Benevolence is man's mind, and righteousness is man's path.

"How lamentable is it to neglect the path, and not

pursue it; to lose this mind, and not know how to seek it again!

"When men's fowls and dogs are lost, they know to seek for them again; but they lose their mind, and do not know to seek for it again.

"The great end of learning is nothing else but to seek for the lost mind.

"He who has exhausted all his mental constitution knows his nature. Knowing his nature, he knows heaven.

"To preserve one's mental constitution, and nourish one's nature, is the way to serve heaven.

"When neither a premature death nor long life causes a man any double-mindedness, but he waits in the cultivation of his personal character *for whatever* issue: this is the way in which he establishes his *heaven*-ordained being.

"Let a man not do what *his own sense of righteousness tells him* not to do, and let him not desire what his *sense of righteousness tells him not* to desire: to act thus is all he has to do.

"What belongs by his nature to the superior man cannot be increased by the largeness of his sphere of action, nor diminished by his dwelling in poverty and retirement: for this reason, that it is determinately apportioned to him *by heaven*.

"What belongs by his nature to the superior man are benevolence, righteousness, propriety, and knowledge. These are rooted in his heart; their growth and manifestation are a mild harmony appearing in the countenance, a rich fullness in the back, and the character im-

parted to the four limbs. Those limbs understand *to arrange themselves*, without being told.

"All men have some things which they cannot bear; extend that feeling to what they can bear, and benevolence will be the result. All men have some things which they will not do; extend that feeling to the things which they do, and righteousness will be the result.

"If a man can give full development to the feeling which makes him shrink from injuring others, his benevolence will be more than can be called into practice. If he can give full development to the feeling which refuses to break through, or jump over *a wall*, his righteousness will be more than can be called into practice.

"If he can give full development to the real feeling of dislike with which he receives the salutation, 'Thou,' 'Thou,' he will act righteously in all places and circumstances.

"When a scholar speaks what he ought not to speak, by *guile of* speech seeking to gain some end; and when he does not speak what he ought to speak, by *guile of* silence seeking to gain some end: both these cases are of a piece with breaking through *a neighbor's wall.*

"Yaou and Shun were what they were by nature; T'ang and Woo were so by returning *to natural virtue.*

"When all the movements in the countenance and every turn of *the body*, are exactly what is proper, that shows the extreme degree of the complete virtue. Weeping for the dead should be from *real* sorrow, and not because of the living. The regular path of virtue is to be pursued without any bend, and from no view to emolument. The words should all be necessarily sincere, not with any desire to do what is right."

HEAVEN DECREES—HEAVEN DIRECTS.

Mencius said, "When right government prevails in the empire, *princes of* little virtue are submissive to *those of* great; and *those of* little worth, to those of great. When bad government prevails in the empire, *princes of* small power are submissive to those of great, and the weak to the strong. Both these cases are *the rule of* Heaven. They who accord with heaven are preserved, and they who rebel against heaven perish.

"That which is done without man's doing it, is from heaven. That which happens without man's causing it to happen, is from the ordinance of *heaven.*"

E Yin said, "Heaven's plan in the production of mankind is this: that they who are first informed should instruct those who are later in being informed; and they who first apprehend principles should instruct those who are slower in doing so.

"There is an appointment for everything. A man should receive submissively what may be correctly ascribed thereto.

"Therefore, he who has the true idea of what is *heaven's* appointment will not stand beneath a precipitous wall.

"Death sustained in the discharge of one's duties may correctly be ascribed to the appointment *of heaven.*

"Death under handcuffs and fetters cannot correctly be so ascribed.

"The bodily organs with their functions belong to our heaven-conferred nature. But a man must be a sage before he can satisfy the design of his bodily organization.

HEAVEN REWARDS AND PUNISHES; THEREFORE, TO ESCAPE CALAMITIES BE ALWAYS IN HARMONY WITH THE ORDINANCES OF GOD.

Mencius said, "Calamity and happiness in all cases are men's own seeking.

"This is illustrated by what is said in the Book of Poetry:

'Be always studious to be in harmony with the ordinances *of God*,

So you will certainly get for yourself much happiness.'

"When heaven sends down calamities it is still possible to escape from them; when we occasion the calamities ourselves, it is not possible any longer to live.

"A man must first despise himself, and then others will despise him. A family must first destroy itself, and then others will destroy it. This is illustrated in the passage of the T'ae Këă, 'When Heaven sends down calamities, it is still possible to escape them. When we occasion the calamities ourselves, it is not possible any longer to live.'"

DO RIGHT. LEAVE EVENTS WITH HEAVEN.

Mencius said, "If you do good, among your descendants in after generations there shall be one who will attain to the Imperial dignity. A prince lays the foundation of the inheritance, and hands down the beginning *which he has made*, doing what may be continued *by his*

successors. As to the accomplishment of the great result, that is with heaven. Be strong to do good. That is all your business."

RELATIVE IMPORTANCE OF THINGS. LOVE OF RIGHTEOUSNESS MORE THAN LIFE.

Mencius said, "I like fish, and I also like bears' paws. If I cannot have the two together, I will let the fish go, and take the bears' paws.* So, I like life, and I also like righteousness. If I cannot keep the two together, I will let life go, and choose righteousness.

"I like life indeed, but there is that which I like more than life, and, therefore, I will not seek to possess it by any improper ways. I dislike death indeed, but there is that which I dislike more than death, and therefore there are occasions when I will not avoid danger.

"If among the things which man likes there were nothing which he liked more than life, why should he not use every means by which he could preserve it? If among the things which man dislikes there were nothing which he disliked more than death, why should he not do everything by which he could avoid danger?

"There are cases when men by a certain course might preserve life, when they do not employ it; when by certain things they might avoid danger, and they will not do them.

---

* Bears' palms have been a delicacy in China from the earliest times. They bear a high price in China. They are valued because they possess, as is supposed, qualities which may nourish man's strength.

"Therefore, men have that which they like more than life, and that which they dislike more than death. They are not men of distinguished talents and virtue only who have this mental nature. All men have it; what belongs to such men is simply that they do not lose it.

"Here are a small basket of rice and a platter of soup, and the case is one in which the getting them will preserve life, and the want of them will be death: if they are offered with an insulting voice, even a tramper will not receive them, or if you first tread upon them, even a beggar will not stoop to take them.

"Here is a *man whose* fourth finger is bent and cannot be stretched out straight. It is not painful, nor does it incommode his business, and yet if there be any one who can make it straight, he will not think the way from Ts'in to Ts'oo far *to go to him;* because his finger is not like the finger of other people.

"When a man's finger is not like those of other people, he knows to feel dissatisfied; but if his mind be not like that of other people, he does not know to feel dissatisfaction. This is called 'Ignorance of the relative *importance of things.*'

"There is no part of himself which a man does not love, and as he loves all, so he must nourish all. There is not an inch of skin which he does not love, and so there is not an inch of skin which he will not nourish. For examining whether *his way of nourishing* be good or not, what other rule is there but this, that he determine by *reflecting on* himself where it should be applied?

"Some parts of the body are noble, and some are ignoble; some great, and some small. The great must not be injured for the small, nor the noble for the igno-

ble. He who nourishes the little belonging to him is a little man, and he who nourishes the great is a great man.

"He who nourishes one of his fingers, neglecting his shoulders or his back, without knowing *that he is doing so*, is a man who *resembles* a hurried wolf.

"A man who *only* eats and drinks is counted mean by others: because he nourishes what is little to the neglect of what is great.

"If a man, *fond of his* eating and drinking, were not to neglect *what is of more importance*, how should his mouth and belly be considered as no more than an inch of skin?" *

Shun-yu K'wăn said, "Is it the rule that males and females shall not allow their hands to touch in giving or receiving anything?" Mencius replied, "It is the rule." *K'wăn* asked, "If a man's sister-in-law be drowning, shall he rescue her with his hands?" Mencius said, "He who would not so rescue a drowning woman is a wolf. For males and females not to allow their hands to touch in giving and receiving is the *general* rule; when a sister-in-law is drowning, to rescue her with the hand is a peculiar exigency."

K'wăn said, "The whole empire is drowning. How strange it is that you will not rescue it!"

Mencius answered, "A drowning empire must be res-

---

* Our philosopher talks well, but how far below the Teacher of Galilee when he spake of the life more than meat, and when he asked, "What will a man give in exchange for his soul?" One had in view only the life which now is; the other, that life which lasts while the eternal years of God endure.

cued with right principles, as a drowning sister-in-law has to be rescued with the hand. Do you wish me to rescue the empire with my hand?"

THE GOLDEN RULE. SELFISHNESS UNPROFITABLE. HE THAT WOULD HAVE FRIENDS MUST SHOW HIMSELF FRIENDLY.

Mencius said, "If a man love others, and no *responsive* attachment is shown to him, let him turn inwards and examine his own benevolence. If he *is trying to* rule others, and his government is unsuccessful, let him turn inwards and examine his wisdom. If he treats others politely, and they do not return his politeness, let him turn inward and examine his own *feeling of* respect.

"When we do not, by what we do, realize *what we desire*, we must turn inwards, and examine ourselves in every point. When a man's person is correct, the whole empire will turn to him *with recognition and submission.*

"It is said in the Book of Poetry, 'Be always studious to be in harmony with the ordinances *of God*, and you will obtain much happiness.'" *

Mencius said to the king Seuen, of Ts'e, "When the prince regards his ministers as his hands and feet, his ministers regard their prince as their belly and heart; when he regards them as his dogs and horses, they regard him as any other man; when he regards them as

* With what measure a man meets, it will be measured to him again; and consequently, before a man deals with others, expecting them to be affected by him, he should first deal with himself.

the ground or as grass, they regard him as a robber and an enemy.

"That whereby the superior man is distinguished from other men is what he preserves in his heart; namely, benevolence and propriety.

"The benevolent man loves others. The man of propriety shows respect to others.

"He who loves others is constantly loved by them. He who respects others is constantly respected by them.

"Here is a man, who treats me in a perverse and unreasonable manner. The superior man in such a case will turn round upon himself—'I must have been wanting in benevolence; I must have been wanting in propriety: how should this have happened to me?'

"He examines himself, and is specially benevolent. He turns round upon himself, and is *specially* observant of propriety. The perversity and unreasonableness of the other, *however*, are still the same. The superior man will *again* turn round on himself—'I must have been failing to do my utmost.'

"If one acts with a vigorous effort at the law of reciprocity, when he seeks for *the realization of* perfect virtue, nothing can be closer than his approximation to it.

"The principle of the philosopher Yang was—'Each one for himself.' Though he might have benefited the whole empire by plucking out a single hair, he would not have done it.

"The philosopher Mih loves all equally. If by rubbing *smooth* his whole body from the crown to the heel, he could have benefited the empire, he would have done it."

CHAPTER III.

IDEAL OF THE PERFECT MAN.

THE SUPERIOR MAN.

Mencius said, "The superior man makes his advances *in what he is learning* with deep earnestness and by the proper course, wishing to get hold of it as in himself. Having got hold of it in himself, he abides in it calmly and firmly. Abiding in it calmly and firmly, he reposes a deep reliance on it. Reposing a deep reliance on it, he seizes it on the left and right, meeting everywhere with it as a fountain *from which things flow.* It is on this account that the superior man wishes to get hold of what he is learning as in himself."*

To dwell in the wide house of the world, to stand in the correct seat of the world, and to walk in the great path of the world; when he obtains his desire *for office*, to practice his principles for the good of the people; and

* Understand the subject studied to be man's own self; something belonging to his own nature.

when that desire is disappointed, to practice them alone; to be above the power of riches and honors to make dissipated; of poverty and mean condition to make swerve from principle, and of power and force to make bend: these characteristics constitute the great man.

Mencius said, "The superior man has three things in which he delights, and to be ruler over the empire is not one of them:

"That his father and mother are both alive, and that the condition of his brothers affords no cause for anxiety: this is one delight.

"That when looking up, he has no occasion for shame before heaven; and below, he has no occasion to blush before men: this is a second delight.

"That he can get from the whole empire the most talented individuals, and teach and nourish them: this is the third delight.

"There are five ways in which the superior man effects his teaching:

"There are some on whom his influence descends like seasonable rain.

"There are some whose virtue he perfects, and some of whose talents he assists the development.

"There are some whose inquiries he answers.

"There are some who privately cultivate and correct themselves.

"These five ways are the methods in which the superior man effects his teaching."

Mencius said, "When the superior men of old had errors they reformed them. The superior men of the present time, when they have errors, persist in them. The errors of the superior men of old were like eclipses

of the sun and moon—all the people witnessed them, and when they had reformed them, all the people looked up to them *with their former admiration. But* do the superior men of the present day only persist in their errors? They go on to raise apologizing discussions about them, likewise."

THE GOOD MAN DELIGHTS IN WHAT IS GOOD.

Mencius said, "When any one told Tsze-loo that he had a fault, he rejoiced.

"When Yu heard good words, he bowed *to the speaker.*

"The great Shun had a still greater *delight in what was good. He* regarded virtue as the common property of himself and others, giving up his own way to follow that of others, and delighting to learn from others to practice what was good.

"From the time when he plowed and sowed, exercised the potter's art, and was a fisherman, to the time when he became emperor, he was continually learning from others.

"To take example from others to practice virtue, is to help them in the same practice. Therefore, there is no attribute of the superior man greater than his helping man to practice virtue."

Haou-sang Puh-hae asked, saying, "What sort of a man is Yŏ-ching?" Mencius replied, "He is a good man, a real man."

"What do you mean by 'A good man, a real man?"

The reply was, "A man who commands our liking, is what is called a good man.

"He whose *goodness* is part of himself, is what is called a real man.

"He whose *goodness* has been filled up, is what is called a beautiful man.

"He whose completed goodness is brightly displayed, is what is called a great man.

"When this great man exercises a transforming influence, he is what is called a sage.

"When the sage is beyond our knowledge, he is what is called a spirit-man."

Confucius said, "I hate a semblance which is not the reality. I hate the darnel, lest it be confounded with the corn. I hate glib-tonguedness, lest it be confounded with righteousness. I hate sharpness of tongue, lest it be confounded with sincerity.

"The superior man seeks simply to bring back the unchanging standard, and that being rectified, the masses are roused to virtue. When they are so aroused, forthwith perversities and glossed wickedness disappear."

EDUCATION.

The minister of agriculture taught the people to sow and reap, cultivating the five kinds of grain. When the five kinds of grain were brought to maturity, the people all enjoyed a comfortable subsistence. Now men possess a moral nature; but if they are well fed, warmly clad, and comfortably lodged, without being taught at the same time, they become almost like the beasts. This was a subject of anxious solicitude to the sage Shun, and he appointed Seĕ to be the minister of instruction, to

teach the relations of humanity: how, between father and son, there should be affection; between sovereign and minister, righteousness; between husband and wife, attention to their separate functions; between old and young, a proper order; and between friends, fidelity.*

The highly meritorious *emperor* said to him, "Encourage them; lead them on; rectify them; straighten them; help them; give them wings: thus causing them to become possessors of themselves. Then follow this up by stimulating them, and conferring benefits on them." When the sages were exercising their solicitude for the people in this way, had they leisure to cultivate the ground? †

The imparting by a man to others of his wealth is called "a kindness." The teaching others what is good is called "the exercise of fidelity." The finding a man who shall benefit the empire is called "benevolence." Hence, to give the empire to another man would be easy; to find a man who shall benefit the empire is difficult.

Mencius said, "In learning extensively, and discussing minutely what is learned, the object *of the superior* man is that he may be able to go back and set forth in brief what is essential."

---

* These are the *five relations* on which much has been written, and which embody about everything that the Chinese regard as the *Chief End of Man.*

† Here we may trace the origin of the system of Education and Literary Examinations which has prevailed in China to the present time. There are three advanced degrees, and only those who have obtained these degrees are eligible respectively to the different grades of office.

KNOWLEDGE IS ACQUIRED BY SUCCESSIVE STEPS, AND BY PERSEVERANCE.

Mencius said, "Confucius ascended the eastern hill, and Loo appeared to him small. He ascended the T'ae mountain, and all beneath the heavens appeared to him small. So, he who has contemplated the sea finds it difficult to think anything of *other* waters, and he who has wandered in the gate of the sage, finds it difficult to think anything of the words of *others*.*

"Flowing water is a thing which does not proceed till it has filled the hollows *in its course*. The student who has set his mind on the doctrines *of the sage*, does not advance to them but by completing one lesson after another.

"He who rises at cock-crowing, and addresses himself earnestly to the practice of virtue, is a disciple of Shun.

"He who rises at cock-crowing, and addresses himself earnestly to the pursuit of gain, is a disciple of Chih.

"If you want to know what separates Shun from Chih, it is simply this: the interval between *the thought of* gain and *the thought of* virtue.

"A man with definite aims to be accomplished may be compared to one digging a well. To dig the well to a depth of seventy-two cubits, *and stop* without reaching the spring, is after all throwing away the well." †

---

* The T'ae mountain is the chief of the five great mountains of China. It lay on the extreme east of T'se, in the present district of T'ae-ngan.

† That labor only is to be prized which accomplishes the object.

Kung-sun Ch'ow said, "Lofty are your principles and admirable, but *to learn them* may well be likened to ascending the heavens—something which cannot be reached. Why not *adapt your teaching so as to* cause learners to consider them attainable, and so daily exert themselves."

Mencius said, "A great artificer does not, for the sake of a stupid workman, alter or do away with the marking line. E did not, for the sake of a stupid archer, change his rule for drawing the bow.

"The superior man draws the bow, but does not discharge the arrow. *The whole thing* seems to leap *before the learner.* Such is his standing exactly in the middle of the right path. Those who are able, follow him.

"A carpenter or a carriage-maker may give a man the circle and square, but cannot make him skillful *in the use of them.*"

Mencius said, "Is the arrow-maker less benevolent than the maker of armor of defense? *And yet*, the arrow-maker's only fear is lest men shall not be hurt, and the armor-maker's only fear is lest men should be hurt. So it is with the priest and the coffin-maker. *The choice of* a profession, therefore, is a thing in which great caution is required."

DILIGENCE AND FIDELITY THE WAY TO PREFERMENT.

Mencius said, "When those occupying inferior situations do not obtain the confidence of the sovereign, they cannot succeed in governing the people. There is a way to obtain the confidence of the sovereign: if one is not trusted by his friends, he will not obtain the confidence

of his sovereign. There is a way of being trusted by one's friends: if one do not serve his parents so as to make them pleased, he will not be trusted by his friends. There is a way to make one's parents pleased: if one, on turning his thoughts inward, finds a want of sincerity, he will not give pleasure to his parents. There is a way to the attainment of sincerity in one's self: if a man do not understand what is good, he will not attain sincerity in himself.

"Therefore, sincerity is the way of heaven. To think *how* to be sincere is the way of man.

"Never has there been one possessed of complete sincerity, who did not move others. Never has there been one who had not sincerity who was able to move others.

"Confucius was once keeper of stores, and he then said, 'My calculations must all be right. That is all I have to care about.' He was once in charge of the public fields, and he then said, 'The oxen and sheep must be fat, and strong, and superior. That is all I have to care about.'*

"When one is in a low situation, to speak of high matters is a crime. When a scholar stands in a prince's court, and his principles are not carried into practice, it is a shame to him."

Kung-sun Ch'ow said, "It is said, in the Book of Poetry,

"'He will not eat the bread of idleness!'

"How is it that *we see* superior men eating without

---

* Be content with your condition, and perform well the duties belonging to it. Be faithful in a few things, and you may be made ruler over many things.

laboring?" Mencius replied, "When a superior man resides in a country, if its sovereign employ his counsels, he comes to tranquillity, wealth, honor, and glory. If the young in it follow his instructions, they become filial, obedient to their elders, true-hearted, and faithful. What greater example can there be than this of not eating the bread of idleness?

"The people are the most important element *in a nation;* the spirits of the land and grain are the next; the sovereign is the lightest.

"Therefore, to gain the peasantry is the way to become emperor; to gain the emperor is the way to become a prince of a State; to gain the prince of a State is the way to become a great officer."

TRIALS AND HARDSHIPS PREPARE FOR GREAT SERVICES.

Mencius said, "Shun rose from among the channeled fields. Foo Yuĕ was called to office from the midst of his building frames; Kaou-Kih from his fish and salt; Kwan E-woo from the hands of his gaoler; Sun-shuh Gaou from *his hiding by* the seashore; and Pih-le He from the market-place.

"Thus, when heaven is about to confer a great office on any man, it first exercises his mind with suffering, and his sinews and bones with toil. It exposes his body to hunger, and subjects him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, hardens his nature, and supplies his incompetencies.

"Men for the most part err, and are afterwards able

to reform. They are distressed in mind and perplexed in their thoughts, and then they arise to vigorous reformation. When things have been evidenced in men's looks, and set forth in their words, then they understand them.

"If a prince have not about his court families attached to the laws and worthy counselors, and if abroad there are not hostile States or other external calamities, his kingdom will generally come to ruin.

"From these things we see how life springs from sorrow and calamity, and death from ease and pleasure."

UNMERITED FAME NOT LASTING.

The disciple Seu said, "Chung-ne often praised water, saying, 'O water! O water!' What did he find in water *to praise?*"

Mencius replied, "There is a spring of water; how it gushes out! It rests not day nor night. It fills up every hole, and then advances, flowing on to the four seas. Such is water having a spring! It was this which he found in it to praise.

"But suppose that the water has no spring. In the seventh and eighth months, when the rain falls abundantly, the channels in the fields are all filled, but their being dried up again may be expected in a short time. So a superior man is ashamed of a reputation beyond his merits."

A man of Ts'e had a wife and a concubine, and lived together with them in his house. When their husband went out, he would get himself well filled with wine and flesh, and then returned, and on his wife's asking him

with whom he ate and drank, they were sure to be all wealthy and honorable people. The wife informed the concubine, saying, "When our good man goes out, he is sure to come back having partaken plentifully of wine and flesh. I asked with whom he ate and drank, and they are all, *it seems*, wealthy and honorable people, and yet no people of distinction ever come here. I will spy out where our good man goes." *Accordingly*, she got up early in the morning, and privately followed wherever her husband went. Throughout the whole city there was no one who stood or talked with him. At last he came to those who were sacrificing among the tombs, beyond the outer wall, on the east, and begged what they had over. Not being satisfied, he looked about, and went to another party: and this was the way in which he got himself satiated. His wife returned, and informed the concubine, saying, "It was to our husband that we looked up in hopeful contemplation, with whom our lot is cast for life; and now these are his ways!" On this, along with the concubine, she reviled their husband, and they wept together in the middle hall. In the meantime, the husband, knowing nothing of all this, came in with a jaunty air, carrying himself proudly to his wife and concubine.

In the view of a superior man, as to the ways by which men seek for riches, honors, gain, and advancement, there are few of their wives and concubines who would not be ashamed and weep together *on account of them*.

CHAPTER IV.

DOMESTIC REGULATIONS.

ON SELECTING A RESIDENCE, AND CHOICE OF ASSOCIATES.

Confucius said, "It is virtuous manners which constitute the excellence of a neighborhood. If a man, in selecting a residence, do not fix on one where such prevail, how can he be wise? Now, benevolence is the most honorable dignity conferred by Heaven, and the quiet home in which man should dwell. Since no one can hinder us from being so, if yet we are not benevolent, this is being not wise."

Wan Chang asked *Mencius*, saying, "Some say that Confucius, when he was in Wei, lived with the ulcer doctor, and when he was in Ts'e with the attendant Tseih Hwan: was it so?" Mencius replied, "No; it was not so. Those are the inventions of men fond of strange things.

"Confucius went into office according to propriety, and retired from it according to righteousness. In regard to his obtaining office or not obtaining it, he said,

'That is as ordered.' But if he had lodged with the attendant Tseih Hwan, that would neither have been according to righteousness nor any ordering of Heaven.

"When Confucius, being dissatisfied in Loo and Wei, *had left those States*, he met with the attempt of Hwan, the master of the horse of Sung, to intercept and kill him. At that time, though he was in circumstances of distress, he lodged with the city-master Ching, who was *then* a minister of Chow, the prince of Ch'in.

"I have heard that *the characters of* ministers about court may be discerned from those whom they entertain, and those of stranger officers from those with whom they lodge. If Confucius had lodged with the ulcer-doctor and with the attendant Tseih Hwan, how could he have been Confucius?"

Mencius said, "Pih-e would not allow his eyes to look on a bad sight, nor his ears to listen to a bad sound. He would not serve a prince whom he did not approve, nor command a people whom he did not esteem. In a time of good government he took office; and on the occurrence of confusion, he retired. He could not bear to dwell either in *a court* from which a lawless government emanated, or among lawless people. He considered his being in the same place with a villager, as if he were to sit amid mud and coals with his court robes and court cap. In the time of Chow, he dwelt on the shores of the North sea, awaiting the purification of the empire. Therefore, when men *now* hear the character of Pih-e, the corrupt become pure, and the weak acquire determination."

E Yin said, "Hwuy of Lew-hea was not ashamed to serve an impure prince, nor did he think it low to be an

inferior officer. When advanced to employment, he did not conceal his virtue, *but* made it a point to carry out his principles. When dismissed and left without office, he yet did not murmur. When straitened by poverty, he yet did not grieve. When thrown into the company of village people, he was quite at ease, and could not bear to leave them. *He had a saying*, 'You are you, and I am I. Although you stand by my side with breast and arms bare, or with your body naked, how can you defile me?' Therefore when men now hear the character of Hwuy of Lew-hea, the mean become generous, and the niggardly become liberal.

"*As to* Confucius, when it was proper to go away quickly, he did so; when it was proper to delay, he did so; when it was proper to keep in retirement, he did so; when it was proper to go into office, he did so: this was Confucius." *

Mencius said, "Pih-e among the sages was the pure one; E Yin was the one most inclined to take office; Hwuy of Lew-hea was the accommodating one, and Confucius was the timeous one.

"In Confucius we have what is called a complete concert. A complete concert is when the *large* bell proclaims the *commencement of the music*, and the ringing stone proclaims its close. The metal sound commences the blended harmony of all the instruments, and the winding up with the stone terminates that blended harmony. The commencing that harmony is the work of wisdom. The terminating it is the work of sageness.

As a comparison for wisdom, we may liken it to skill,

---

* Confucius did at every time what the circumstances required.

and as a comparison for sageness, we may liken it to strength: as in the case of shooting at a mark a thousand paces distant. That you reach it is owing to your strength, but that you hit the mark is not owing to your strength."

Wan Chang asked *Mencius*, saying, "I venture to ask *the principles of* friendship." Mencius replied, "Friendship should be maintained without any presumption on the ground of one's superior age, or station, or *the circumstances of his* relatives. Friendship *with a man* is friendship with his virtue, and does not admit of assumptions of superiority.

"Respect shown by inferiors to superiors is called giving to the noble the observance due to rank. Respect shown by superiors to inferiors is called giving honor to talents and virtue. The rightness in each case is the same.

"In regard to *inferior* creatures, the superior man is kind to them, but not loving. In regard to people generally, he is loving to them, but not affectionate. He is affectionate to his parents, and lovingly disposed to people *generally*. He is lovingly disposed to people *generally*, and kind to creatures.

"The wise embrace all knowledge, but they are most earnest about what is of the greatest importance. The benevolent embrace all in their love, but what they consider of the greatest importance is, to cultivate an earnest affection for the virtuous."

PARENTAL GOVERNMENT.

Kung-sun Ch'ow said, "Why is it that the superior man does not *himself* teach his son?"

Mencius replied, "The circumstances of the case forbid its being done. The teacher must inculcate what is correct. When he inculcates what is correct, and his lessons are not practiced, he follows them up with being angry. When he follows them up with being angry, then, contrary to what should be, he is offended with his son. *At the same time, the pupil says,* 'My master inculcates on me what is correct, and he himself does not proceed in a correct path.' The result of this is, that father and son are offended with each other. When father and son come to be offended with each other, the case is evil.

"The ancients exchanged sons, and one taught the son of another.

"Between father and son there should be no reproving admonitions to what is good. Such reproofs lead to alienation, and than alienation there is nothing more inauspicious."

"Mencius said, 'Those who keep the Mean, train up those who do not, and those who have abilities, train up those who have not; and hence men rejoice in having fathers and elder brothers who are possessed of virtue and talent. If they who keep the Mean spurn those who do not, and they who have abilities spurn those who have not, then the space between them—those so gifted and the ungifted—will not admit an inch."

FILIAL AND FRATERNAL DUTIES.

Mencius said, "There are three things which are unfilial, and to have no posterity is the greatest of them.*

"The richest fruit of benevolence is this: the service of one's parents. The richest fruit of righteousness is this: the obeying one's elder brothers.

"The richest fruit of wisdom is this: the knowing those two things, and not departing from them. The richest fruit of propriety is this: the ordering and adorning those two things. The richest fruit of music is this: the rejoicing in those two things. When they are rejoiced in, they grow. Growing, how can they be repressed? When they come to this state that they cannot be repressed, then unconsciously the feet begin to dance and the hands to move.

"There are five things which are said in the common practice of the age to be unfilial. The first is laziness in the use of one's four limbs, without attending to the nourishment of his parents. The second is gambling and chess-playing, and being fond of wine, without attending to the nourishment of his parents. The third is being fond of goods and money, and selfishly attached to his wife and children, without attending to the nourishment of his parents. The fourth is following the desires of one's ears and eyes, so as to bring his parents

* To be without posterity is the greatest fault, because it is an offense against the whole line of ancestors, and terminates the sacrifices to them. This accounts for the early attention and care on the part of parents in securing wives for their sons, and for the strong desire for the birth of sons and grandsons.

to disgrace. The fifth is being fond of bravery, fighting and quarreling so as to endanger his parents. Is Chang guilty of any of these things?

"Now between Chang and his father there arose disagreements, he, the son, reproving his father, to urge him to what was good.

"To urge one another to what is good by reproofs is the way of friends. But such urging between father and son is the greatest injury to the kindness *which should prevail between them.*"

Wan-chang said, "When his parents love him, a son rejoices and forgets them not. When his parents hate him, though they punish him, he does not murmur."

Mencius said, "The desire of the child is towards his father and mother. When he becomes conscious of the attractions of beauty, his desire is towards young and beautiful women. When he comes to have a wife and children, his desire is towards them. When he obtains office, his desire is towards his sovereign: if he cannot get the regard of his sovereign, he burns within. *But* the man of great filial piety, to the end of his life, has his desire towards his parents. In the great Shun I see the case of one whose desire at fifty years was towards them."

ON ESPOUSALS.

Mencius said, "When a son is born, what is desired for him is that he may have a wife; when a daughter is born, what is desired for her is that she may have a husband. This feeling of the parents is possessed by all

men. If *the young people*, without waiting for the orders of their parents and the arrangements of the go-betweens, shall bore holes to steal a sight of each other, or get over the wall to be with each other, then their parents and all other people will despise them." *

It is said in the Book of Poetry,

"In marrying a wife, how ought a man to proceed?
He must inform his parents."

Mencius said, "That male and female should dwell together is the greatest of human relations."

MARRIAGE RITES, WOMAN'S DUTIES, COURT ETIQUETTE.

Mencius said, "Have you not read the Ritual *Usages?* 'At the capping of a young man, his father admonishes him. At the marriage of a young woman, her mother admonishes her, accompanying her to the door on her leaving, and cautioning her with these words: *You are going to your home. You must be respectful; you must be careful. Do not disobey your husband.*' Thus, to look upon compliance as their correct course is the rule for women."

---

* The bridegroom is supposed not to see the bride till after the marriage has been consummated, though they do in many cases contrive some way "to steal a sight." The arrangements are usually made by professional persons, called "go-betweens;" they are marriage brokers; but parents often betroth their own children without the intervention of the "middle men," and that, too, sometimes while they are in infancy.

† To be respectful and careful, to comply and obey, is woman's place as taught and practiced in the Middle Kingdom.

On the morning of the wedding, or a day or two previous, the

It is said in the Book of Rites, "A prince ploughs himself, and is assisted *by the people*, to supply the millet *for sacrifice*. His wife keeps silkworms, and unwinds their cocoons, to make the garments *for sacrifice*. If the victims be not perfect, the millet not pure, and the dress not complete, he does not presume to sacrifice. And the scholar who, *out of office*, has no *holy* field, in the same way does not sacrifice. The victims for slaughter, the vessels, and the garments, not being all complete, he does not presume to sacrifice, and then neither may he dare to feel happy." Is there not here sufficient ground also for condolence?

According to the prescribed rules, in the court, individuals may not change their places to speak with one another, nor may they pass from their ranks to bow to one another.

---

father of the young man who is about to be married, in the great hall of the house and in presence of guests, formally places a cap upon his head (the son kneeling) in token of his being about to pass into manhood; the father also gives him a new name. The son still kneeling, the father delivers to him a short address concerning the duties and responsibilities of his new relations; and the son, having promised to observe the duties, is permitted to arise.

On the marriage day, the mother, after her farewell instructions, places her daughter in the sedan chair which is waiting at the door; the mother retires into her house weeping, and the procession moves off to the house of the bridegroom with the weeping bride locked up alone in the sedan.

BURIAL RITES.

Mencius *went* from Ts'e to Loo to bury *his mother*. On his return to Ts'e, he stopped at Ying, where Ch'ung Yu begged to put a question to him, and said, "Formerly, in ignorance of my incompetency, you employed me to superintend the making of a coffin. *As you were then pressed by the urgency of the business*, I did not venture to put any question to you. Now, however, I wish to take the liberty to submit the matter. The wood of the coffin, it appeared to me, was too good."

Mencius replied, "Anciently, there was no rule for the size of either the inner or the outer coffin. In middle antiquity, the inner coffin was made seven inches thick, and the outer one the same. This was *done by all*, from the emperor to the common people, and not simply for the beauty of the appearance, but because they thus satisfied *the natural feelings of* their hearts.

"If prevented *by statutory regulations from making their coffins in this way*, men cannot have the feeling of pleasure. If they have not the money *to make them in this way*, they cannot have the feeling of pleasure. When they were not prevented, and had the money, the ancients all used this style. Why should I alone not do so?

"And moreover, is there no satisfaction to the natural feelings of a man, in preventing the earth from getting near to the bodies of his dead?

"I have heard that the superior man will not for all the world be niggardly to his parents.

"In the most ancient times, there were some who did

not inter their parents. When their parents died, they took them up and threw them into some water-channel. Afterwards, when passing by them, *they saw* foxes and wildcats devouring them, and flies and gnats biting at them. The perspiration started out upon their foreheads, and they looked away, unable to bear the sight. It was not on account of other people that this perspiration flowed. The emotions of their hearts affected their faces and eyes, and instantly they went home, and came back with baskets and spades and covered the bodies. If *the covering them thus* was indeed right, you may see that the filial son and virtuous man, in interring *in a handsome manner* their parents, act according to a proper rule."

MOURNING FOR PARENTS—THE TIME AND CEREMONIES.

When the duke Ting, of T'ang, died, the crown prince said to Yen Yew, "Formerly, Mencius spoke with me in Sung, and in my mind I have never forgotten *his words.* Now, alas! this great duty to my father devolves upon me; I wish to send you to ask the advice of Mencius, and then to proceed to its *various* services."

Yen Yew *accordingly* proceeded to Tsow, and consulted Mencius. Mencius said, "Is this not good? In discharging the funeral duties to parents, men indeed feel constrained to do their utmost." The philosopher Tsăng said, "When parents are alive, they should be served according to propriety; when they are dead, they should be buried according to propriety; and they should be sacrificed to according to propriety: this may be called

filial piety. The ceremonies to be observed by the princes I have not learned, but I have heard *these points:* that the three years' mourning, the garment of coarse cloth with its lower edge even, and the eating of congee, were equally prescribed by the three dynasties, and binding on all, from the emperor to the mass of the people."

Yen Yew reported the execution of his commission, and *the prince* determined that the three years' mourning should be observed. His aged relatives, and the body of the officers, did not wish that it should be so, and said, "The former princes of Loo, that kingdom which we honor, have none of them observed this practice, neither have any of our own former princes observed it. For you to act contrary to their example is not proper. Moreover, the History says, 'In the observances of mourning and sacrifice, ancestors are to be followed,' meaning that they received those things from a *proper* source *to hand them down.*"

The prince said again to Yen Yew, "Hitherto, I have not given myself to the pursuit of learning, but have found my pleasure in horsemanship and sword exercise, and now I don't come up to the wishes of my aged relatives and the officers. I am afraid I may not be able to discharge my duty in the great business *that I have entered on;* do you *again* consult Mencius for me." *On this*, Yen Yew went again to Tsow, and consulted Mencius. Mencius said, "It is so, but he may not seek *a remedy* in others, *but only in himself.* Confucius said, 'When a prince dies, his successor intrusts the administration to the prime minister. He sips the congee. His face is of a deep black. He approaches the place of *mourning*, and weeps. Of all the officers and inferior ministers there is

not one who will presume not to join in the lamentation, he setting them this example. What the superior loves, his inferiors will be found to love exceedingly. The relation between superiors and inferiors is like that between the wind and grass. The grass must bend, when the wind blows upon it.' The business depends on the prince."

Yen Yew returned with this answer to his commission, and the prince said, "It is so. The matter does indeed depend on me." So for five months he dwelt in the shed, without issuing an order or a caution. All the officers and his relatives said, "He may be said to understand *the* ceremonies." When the time of interment arrived, from all quarters of the State they came to witness it. Those who had come *from other States* to condole with him, were greatly pleased with the deep dejection of his countenance and the mournfulness of his wailing and weeping.

Mencius said, "The nourishment of *parents when* living is not sufficient to be accounted the great thing. It is only in the performing their obsequies when dead, that we have what can be considered the great thing.

"Not to be able to keep the three years' mourning, and to be very particular about that of three months, or that of five months; to eat immoderately, and swill down the soup, and at the same time to inquire about *the precept* not to tear the meat with the teeth: such things show what I call an ignorance of what is most important."

RELIGIOUS RITES.

Mencius said, "Though a man may be wicked, yet if he adjust his thoughts, fast, and bathe, he may sacrifice to God.

"When a prince endangers the altars of the spirits of the land and grain, he is changed, and another appointed in his place.

"When the sacrificial victims have been perfect, the millet in its vessels all pure, and the sacrifices offered at their proper seasons, if yet there ensue drought, or the waters overflow, the spirits of the land and grain are changed, and others appointed in their place."

ON GIVING AND RECEIVING PRESENTS.

Wan Chang asked *Mencius*, saying, "I venture to ask what *feeling of the* mind is expressed in the presents of friendship." Mencius replied, "*The feeling of* respect."

"How is it," pursued *Chang*, "that the declining a present is accounted disrespectful?" The answer was, "When one of honorable rank presents a gift, to say *in the mind*, 'Was the way in which he got this righteous or not? I must know this before I can receive it;' this is deemed disrespectful, and therefore presents are not declined."

Wan Chang asked *again*, "When one does not take on him in so many express words to refuse the gift, but having declined it in his heart, saying, 'It was taken by him unrighteously from the people,' and then assigns

some other reason for not receiving it, is not this a proper course?" *Mencius* said, "When the donor offers it on a ground of reason, and his manner of doing so is according to propriety: in such a case, Confucius would have received it."

Wang Chang said, "Here, now, is one who stops and robs people outside the gates of the city. He offers his gift on a ground of reason, and does so in a manner according to propriety; would the reception of it, so acquired by robbery, be proper?" Mencius replied, "It would not be proper."

It is said in the Book of History, "In presenting an offering to a superior, most depends on the demonstrations of respect. If those demonstrations are not equal to the things offered, we say there is no offering: that is, there is no act of the will in presenting the offering."*

Mencius said, "To feed *a scholar* and not love him, is to treat him as a pig. To love him and not respect him, is to keep him as a domestic animal.

"Honoring and respecting are what exist before any offering of gifts.

"If there be honoring and respecting without the reality of them, a superior man may not be retained by such empty *demonstrations*."

---

* A gift is valuable for the giver's sake, and for the motives which prompted it.

CHAPTER V.

MISCELLANEOUS.

HISTORICAL SCRAPS.

Ke-sun said, "A strange man was Tsze-shuh E. He pushed himself into the service of government. *His prince* declining to employ him, he had to retire indeed, but he again schemed that his son or younger brother should be made a high officer. Who indeed is there of men but wishes for riches and honor? But he only, among the seekers of these, tried to monopolize the conspicuous mound.

"Of old time, the market-dealers exchanged the articles which they had for others which they had not, and simply had certain officers to keep order among them. It happened that there was a mean fellow, who made it a point to look out for a conspicuous mound, and get up upon it. Thence he looked right and left, to catch in his net the whole gain of the market. The people all thought his conduct mean, and therefore they proceeded to lay a tax upon his wares. The taxing of traders took its rise from this mean fellow."

There being some who would not become the subjects

of *Chow*, king Woo proceeded to punish them on the east. He gave tranquillity to their people, who *welcomed him* with baskets full of their black and yellow silks, *saying*, "From henceforth we shall serve the sovereign of *our dynasty of* Chow, that we may be made happy by him." So they joined themselves, as subjects, to the great city of Chow. Thus, the men of station *of Shang* took baskets full of black and yellow silks to meet the men of station of *Chow*, and the lower classes of the one met those of the other, with baskets of rice and vessels of congee. *Woo* saved the people from the midst of fire and water, seizing only their oppressors, *and destroying them.*

Mencius said, "When Shun was living amid the deep retired mountains, dwelling with the trees and rocks, and wandering among the deer and swine, the difference between him and the rude inhabitants of those remote hills appeared very small. But when he heard a single good word, or saw a single good action, he was like a stream or a river bursting its banks and flowing out in an irresistible flood."

ITEMS CONTAINING REFERENCES TO ANCIENT EMPERORS.

In the time of Yaou, when the world had not yet been perfectly reduced to order, the vast waters, flowing out of their channels, made a universal inundation. Vegetation was luxuriant, and birds and beasts swarmed. The various kinds of grain could not be grown. The birds and beasts pressed upon men. The paths marked by the feet of beasts and prints of birds crossed one another

throughout the Middle Kingdom. To Yaou alone this caused anxious sorrow. He raised Shun to office, and measures to regulate the disorder were set forth. Shun committed to Yih the direction of the fire to be employed, and Yih set fire to, and consumed, *the forests and vegetation on* the mountains and *in* the marshes, so that the birds and beasts fled away to hide themselves. Yu separated the nine streams, cleared the courses of the Tse and T'ah, and led them all to the sea. He opened a vent also for the Joo and Han, and regulated the course of the Hwae and Sze, so that they all flowed into the Këang. When this was done, it became possible for the people of the Middle Kingdom to *cultivate the ground and* get food for themselves. During that time, Yu was eight years away from his home, and though he thrice passed the door of it, he did not enter. Although he had wished to cultivate the ground, could he have done so?

A long time has elapsed since this world *of men* received its being, and there has been *along its history* now a period of good order, and now a period of confusion.

In the time of Yaou, the waters, flowing out of their channels, inundated the Middle Kingdom. Snakes and dragons occupied it, and the people had no place where they could settle themselves. In the low grounds they made nests for themselves, and in the high grounds they made caves.* It is said in the Book of History, "The

---

* The great Yu drained off the overflowed lands in the center of China, especially that through which the Yellow river flows, and rendered it habitable.

The "nests" were huts on high-raised platforms. These are said to have been the summer habitations of the earliest men; and

waters in their wild course warned me." Those "waters in their wild course" were the waters of the great inundation.

Shun employed Yu to reduce the waters to order. Yu dug open *their obstructed channels*, and conducted them to the sea. He drove away the snakes and dragons, and forced them into the grassy marshes. *On this*, the waters pursued their course through the country, even the waters of the Këang, the Hwae, the Ho, and the Han, and the dangers and obstructions which they had occasioned were removed. The birds and beasts which had injured the people *also* disappeared, and after this men found the plains *available for them*, and occupied them.

After the death of Yaou and Shun, the principles that mark sages fell into decay. Oppressive sovereigns arose one after another. By the time of Chow, the empire was again in a state of great confusion.

Chow-Kung assisted king Woo, and destroyed Chow. He smote Yen, and after three years put its sovereign to death. He drove Fei-leen to a corner by the sea, and slew him. The States which he extinguished amounted to fifty. He drove far away also the tigers, leopards, rhinoceroses, and elephants; and the empire was greatly delighted. It is said in the Book of History, "Great and splendid were the plans of king Wăn! Greatly were they carried out by the energy of king Woo! They are for the assistance and instruction of us who are of an after day. They are all in principle correct, and deficient in nothing."

---

in winter, "artificial caves," *i. e.*, caves hollowed out from heaps of earth raised upon the ground.

Again the world fell into decay, and principles faded away. Perverse speakings and oppressive deeds waxed rife again. There were instances of ministers who murdered their sovereigns, and of sons who murdered their fathers.

Once more, sage emperors cease to arise, and the princes of the States give the reins to their lusts. Unemployed scholars indulge in unreasonable discussions. The words of Yang Choo and Mih Teih fill the empire. *If you listen to* people's discourses throughout it, *you will find that* they have adopted the views either of Yang or of Mih. *Now*, Yang's principle is "each one for himself," which does not acknowledge *the claims* of the sovereign. Mih's principle is, "to love all equally," which does not acknowledge *the peculiar affection due* to a father. But to acknowledge neither king nor father is to be in the state of a beast. Kung-ming E said, "In their kitchens there is fat meat. In their stables there are fat horses. But their people have the look of hunger, and on the wilds there are those who have died of famine. This is leading on beasts to devour men." If the principles of Yang and Mih are not stopped and the principles of Confucius not set forth, then those perverse speakings will delude the people, and stop up *the path* of benevolence and righteousness. When benevolence and righteousness are stopped up, beasts will be led on to devour men, and men will devour one another.

In former times Yu repressed the vast waters *of the inundation*, and the empire was reduced to order. Chow-Kung's achievements extended even to the barbarous tribes of the west and north, and he drove away all ferocious animals, and the people enjoyed repose. Confu-

cius completed the "Spring and Autumn," and rebellious ministers and villainous sons were struck with terror.*

Mencius said, "Yu hated the pleasant wine, and loved good words.

"T'ăng held fast the Mean, and employed men of talents and virtue without regard to where they came from.

"King Wăn looked on the people *as he would on a man who was* wounded, and he looked towards the right path as if he could not see it.

"King Woo did not slight the near, and did not forget the distant.

"The duke of Chow desired to unite in himself *the virtues* of those kings, *those founders of the* three *dynasties*, that he might display in his practice the four things *which they did.* If he saw anything in them not suited *to his time*, he looked up, and thought about it from daytime into the night, and when he was fortunate enough to master the difficulty, he sat waiting for the morning."

DETACHED SENTENCES.

Confucius said, "I have heard of men using *the doctrines of* our great land to change barbarians, but I have never yet heard of any being changed by barbarians."

If Confucius was three months without *being employed by some* sovereign, he looked anxious and unhappy.

---

* Confucius completed the annals of the times between B.C. 721 and 479, called the "Spring and Autumn Annals," in which by commending the virtues of some kings and setting forth the vices and cruelties of others, he hoped to present motives for the reforming of his own times.

Among the ancients, if an officer was three months unemployed by a sovereign, he was condoled with.

Mencius said, " *When we examine* the sages—both the earlier and the later—their principles are found to be the same."

The disciple Yen, in an age of confusion, dwelt in a mean, narrow lane, having his single bamboo cup of rice, and his single gourd dish of water; other men could not have endured the distress, but he did not allow his joy to be affected by it. Confucius praised him.

Heaven's plan in the production of mankind is this: that they who are first informed should instruct those who are later in being informed, and they who first apprehend principles should instruct those who are slower to do so.

When the prince wishes to see a man of talents and virtue, and does not take the proper course *to get his wish*, it is as if he wished him to enter *his palace*, and shut the door against him. Now, righteousness is the way, and propriety is the door, but it is only the superior man who can follow this way, and go out and in by this door.

Mencius said to Wan Chang, "The scholar whose virtue is most distinguished in a village shall make friends of all the virtuous scholars in the village. The scholar whose virtue is most distinguished throughout the State, shall make friends of all the virtuous scholars of that State. The scholar whose virtue is most distinguished throughout the empire, shall make friends of all the virtuous scholars of the empire.

" When a scholar feels that his friendship with all the virtuous scholars of the empire is not sufficient *to satisfy*

him, he proceeds to ascend to consider the men of antiquity. He repeats their poems, and reads their books; and as he does not know what they were as men, to ascertain this, he considers their history. This is to ascend and make friends *of the men of antiquity*.

"The way of truth is like a great road. It is not difficult to know it. The evil is only that men will not seek it. Do you go home and search for it, and you will have abundance of teachers.

"A man may not be without shame. When one is ashamed of having been without shame, he will *afterwards* not have *occasion for* shame. The sense of shame is to a man of great importance.

"Those who form contrivances and versatile schemes distinguished for their artfulness, do not allow their sense of shame to come into action.

"What is to be done to secure perfect satisfaction? Honor virtue and delight in righteousness, and so you may *always* be perfectly satisfied.

"Therefore, a scholar, though poor, does not let go *his* righteousness; though prosperous, he does not leave *his own* path.

"Poor, and not letting righteousness go: it is thus that the scholar holds possession of himself. Prosperous, and not leaving the *proper* path: it is thus that the expectations of the people are not disappointed.

"The hungry think any food sweet, and the thirsty think the same of any drink, and thus they do not get the right taste of what they eat and drink. The hunger and thirst, in fact, injure *their palate*. And is it only the mouth and belly which are injured by hunger and thirst? Men's minds are also injured by them.

"If a man can prevent the evils of hunger and thirst from being any evils to his mind, he need not have any sorrow about not being up with other men.*

"From this time forth, I know the heavy consequences of killing a man's near relations. When a man kills another's father, that other will kill his father; when a man kills another's elder brother, that other will kill his brother. So he does not himself indeed do the act, but there is only an interval *between him and it.*" †

"Anciently, the establishment of the frontier-gates was to guard against violence.

"Now-a-days, it is to exercise violence.

"*Anciently*, men of virtue and talents, by means of their own enlightenment, made others enlightened. Now-a-days, it is tried, *while they are themselves in darkness*, and by means of that darkness, to make others enlightened.

"There are the foot-paths along the hills; if suddenly they be used, they become roads, and if as suddenly they are not used, the wild grass fills them up. Now, the wild grass fills up your mind.

"*The exercise of* love between father and son, *the observance of* righteousness between sovereign and minister, the rules of ceremony between guest and host, *the display* of knowledge in recognizing the talented, and *the fulfilling* the heavenly course of the sage: these are the appointment *of Heaven.* But there is *an adaptation* of *our*

---

* The importance of not allowing the mind to be injured by poverty and a mean condition.

† The thought of its consequences should make men careful respecting their conduct.

nature *for them.* The superior man does not say, in *reference to them*, 'It is the appointment of Heaven.'"

Mencius said, "Words which are simple, while their meaning is far-reaching, are good words. Principles which, as held, are compendious, while their application is extensive, are good principles."

MAXIMS.

The prince who does not honor the virtuous, and delight in their ways of doing, to this extent is not worth having to do with.

If medicine do not raise a commotion in the patient, his disease will not be cured by it.

The determined officer never forgets *that his end may be* in a ditch or a stream; the brave officer never forgets that he may lose his head.

The philosopher Tsăng said, "They who shrug up their shoulders, and laugh in a flattering way, toil harder than the summer *laborer in the fields.*" Tsze-loo said, "There are those who talk with people with whom they have no *great* community *of feeling.* If you look at their countenances, they are full of blushes. I do not *desire to* know such persons. By considering these *remarks*, the *spirit* which the superior man nourishes may be known."

To urge one's sovereign to difficult achievements may be called showing respect for him. To set before him what is good and repress his perversities, may be called showing reverence for him.

The compass and square produce perfect circles and

squares. By the sages, the human relations are perfectly exhibited.

They wish to have no opponent in all the empire, but they *do not seek to attain this* by being benevolent. This is like a man laying hold of a heated substance, and not having *first wetted his hands*. It is said in the Book of Poetry—

"Who can take up a heated substance,
Without wetting *his hands?*"

Mencius said, "Of all the parts of a man's body there is none more excellent than the pupil of the eye. The pupil cannot *be used to* hide a man's wickedness. If within the breast all be correct, the pupil is bright. If within the breast all be not correct, the pupil is dull.

"Listen to a man's words and look at the pupil of his eye. How can a man conceal his character?

"Men's being ready with their tongues, arises simply from their not having been reproved.

"The evil of men is, that they like to be teachers of others.

"Men must be decided on what they will NOT do, and then they are able to act with vigor *in what they ought to do*.

"There is heaven so high; there are the stars so distant. If we have investigated their phenomena, we may, while sitting *in our places*, go back to the solstice of a thousand years ago.

"There is no greater delight than to be conscious of sincerity on self-examination.

"One's position alters the air, *just as* the nurture affects the body. Great is the influence of position!

"I have not heard of one's principles being dependent for their manifestation on other men.

"He who stops short where stopping is not allowable, will stop short in everything. He who behaves shabbily to those whom he ought to treat well, will behave shabbily to all.

"He who advances with precipitation will retire with speed.

"A bad year cannot prove the cause of death to him whose stores of grain are large; an age of corruption cannot confound him whose equipment of virtue is complete.

"A man who loves fame may be able to decline a kingdom of a thousand chariots, but if he be not *really* the man *to do such a thing*, it will appear in his countenance, in the matter of a dish of rice or a platter of soup.*

"The disease of men is this: that they neglect their own fields, and go to weed the fields of others, and that what they require from others is great, while what they lay upon themselves is light.

"Those who give counsel to the great should despise them, and not look at their pomp and display.†

"To nourish the heart there is nothing better than to make the desires few."

---

* A man's true disposition will often appear in small matters, though a love of fame may have carried him over great difficulties.

† Neither flatter nor fear; preach as plainly to the king as to his subject; to the rich as to the poor.

THE SOURCE FROM WHICH MENCIUS DERIVED THE DOCTRINES OF THIS BOOK.

Mencius said, "From Yaou and Shun down to T'ang were five hundred years and more. As to Yu and Kaou-yaou, they saw *those earliest sages*, and *so* knew their doctrines, while T'ang heard their doctrines *as transmitted*, and *so* knew them.

"From T'ang to king Wăn were five hundred years and more. As to E Yin, and Lae Choo, they saw T'ang and knew his doctrine, while king Wăn heard them *as transmitted*, and so knew them.

"From king Wăn to Confucius were five hundred years and more. As to T'ae-kung Wang, and San E-sang, they saw *Wăn*, and so knew his doctrines; while Confucius heard them *as transmitted*, and so knew them.

"From Confucius downwards until now, there are *only* one hundred years and *somewhat* more. The distance in time from the sage is so far from being remote, and so very near at hand was the sage's residence. In these circumstances, is there no one *to transmit his doctrines?* Yea, is there no one *to do so?*"

SELECTIONS.

PURSUIT OF KNOWLEDGE UNDER DIFFICULTIES.*

Formerly Chungne had the young Hëangtŏ for his teacher;
Even the sages of antiquity studied with diligence.
Chaou, a minister of State, read the Confucian dialogues,
And he too, though high in office, studied assiduously.
One copied lessons on reeds, another on slips of bamboo;
These, though destitute of books, eagerly sought knowledge.
[To vanquish sleep] one suspended his head [by the

* From the San Tsz King—Tinnetrical Classic.—*Chinese Repository*, Vol. IV, 1835-6. The *San Tsz King* is the Chinese *First Reader;* and, like all text books in Chinese schools, it must be so thoroughly committed to memory that, from beginning to end, not a word may be missed in the recitation.

hair] from a beam, and another pierced his thigh with an awl ;

Though destitute of instruction, these were laborious in study.

One read by light of glowworms, another by reflection of snow ;

These, though their families were poor. did not omit to study.

One carrying fagots, and another with his book tied to a cow's horn,

And while thus engaged in labor, studied with intensity.

Soo Laoutseuen, when he was twenty-seven years of age,

Commenced assiduous study, and applied his mind to books.

This man, when old, grieved that he commenced so late ;

You, who are young, ought early to think of these things.

Behold Leäng Haou, at the advanced age of eighty-two,

In the imperial hall among many scholars, gains the first rank ;

This he accomplished, and was by all regarded as a prodigy.

You, youthful readers, should now resolve to be diligent.

Yung, when only eight years old, could recite the odes ;

And Pe, at the age of seven, understood the game of chess :

These displayed ability, and were by men deemed extraordinary ;
And you, my youthful scholars, ought to imitate them.
Tsae Wănke could play upon stringed instruments ;
Seay Taouwăn, likewise, could sing and chant :
These two, though girls, were intelligent and well-informed ;
You, then, my lads, should surely rouse to diligence.
Lew Ngan, of Tang, when only seven years old,
Showing himself a noble lad, was employed to correct writing ;
He, though very young, was thus highly promoted ;
You, young learners, should strive to follow his example ;
And he who does so will acquire similar honors.
Dogs watch by night ; the cock announces the morning.
If any refuse to learn, how can they be esteemed men ?
The silkworm spins silk ; the bee gathers honey ;
If men neglect to learn, they are inferior to the brutes.
He who learns in youth, and acts when of mature age,
Extends his influence to the prince, benefits the people,
Makes his name renowned, renders illustrious his parents,
Reflects glory on his ancestors, and enriches posterity.
Some for their offspring leave coffers filled with gold ;
While I, to teach children, leave but one little book.
Diligence has merit ; play yields no profit ;
Be ever on your guard ! Rouse all your energies !

A CONFUCIAN TRACT.

AN EXHORTATION TO MEN CONSTANTLY TO PRESERVE HEAVENLY PRINCIPLES AND A GOOD HEART.*

Men, when first born, have a nature given to them by heaven. An ancient author has said: This (the original good heart) is an important thing; it is the most honorable and weighty thing in a man's life; he must not lose it; because if this is preserved, then the man is alive: if this is not preserved, then the man is dead. If, although this is not preserved, the man still continues alive, there is after all nothing more left of him than the mere bodily shell containing wickedness; there is no real life.

Seih Kinghien says: Every day you ought to call out to yourself, "Old Master! are you at home?" In the

* Translated for the *Chinese Repository*, Vol. XV, 1846.

The gratuitous printing and distribution of tracts is much practiced amongst the Chinese. The Confucianists do it to recall the people to the practice of virtue as taught by the sages; the Buddhists do it in order to bring more to their temples, that their revenues may be augmented; while all hope by these good works to accumulate merit.

evening you ought, in a retired apartment, to ask your heart, saying, "Do any of the matters which you have attended to to-day wound the heavenly principle, or do they agree with principle?" If your conduct does not correspond with heavenly principle, you ought in future carefully to guard against it.

Heaven gives benevolence, politeness, justice, wisdom.

(Here is given a representation of the heart. Inside of it are the words:) Benevolence, justice, politeness, wisdom, nature almost divine.

(Outside, but connected with it, are the words:) The affections: joy, anger, sorrow, happiness: thoughts, wishes, purposes.

The course of learning, proper for men, consists in restoring reason to its pristine lustre, in an enlightened heart, and in making the summit of virtue the only point of rest.

A map of the heart as it is gradually obscured and lost. (Here is given a representation of the heart in six phases, at first quite white, gradually blackening till it is altogether black.)

1. When the infant is newly born, the original heart is altogether complete.

2. When it is influenced by desire, the original heart begins to be obscured.

3. When principle and lust war together, the original heart is half obscured.

4. When the passions become dissolute, and more and more ardent, the original heart is more than half obscured.

5. When the evening feelings (of remorse) are no

longer preserved, the original heart is exceedingly obscured.

6. When the few (remnants of good) are altogether lost, the original heart is completely obscured.

A map of the heart as it is in the course of being repaired and again brightened.

(Here is a similar representation of the heart, at first altogether black, then gradually whitening, till it becomes all white.)

1. Being involved and drowned in wickedness for a long time, the original heart is destroyed and lost.

2. When we wash away what is unclean, and scrape off the dirt, the original heart begins to be restored.

3. When we reform errors, and remove to virtue, the original heart is gradually being restored.

4. When we subjugate self and put away selfishness, the original heart is half restored.

5. When we put away licentiousness, and preserve sincerity, the original heart is very much restored.

6. When all virtue is reverentially brought into action, the original heart is altogether restored.

Heart.

Only to use this straight heart is better than to study the classics. Gods and spirits will all respect you; your after generations and descendants will prosper.

Heart.

They who only use the heart as thus inverted will form into clubs, and beat and rob men. Vengeance will come

upon themselves; their wives and children when living will separate from them.

Heart.

Those who only use this transverse heart madly lose the good heart. When in hades they fall into hell; when in the world they are changed into brutes.

Heart.

They who only use this slanting heart plot and scheme secretly to hurt men. Heaven's net has no holes to let them pass through; and their sons and grandsons are destroyed.

In order to become virtuous, read this "heart and destiny" song, and as a matter of course you will have a repentant heart and aroused reflections.

When one's heart is good, and his destiny (or lot) is also good, he will be both rich and honorable, and attain to old age.

When the heart is good, and the destiny bad, heaven and earth will certainly protect.

When the destiny is good and the heart bad, there will be premature death when only half way.

When the heart and the destiny are both bad, there will be poverty and weariness, enduring grief and sorrow.

The heart is the destiny's origin; the most important thing is to preserve the benevolent course (or benevolence and doctrine).

Destiny is the root of one's body; it is difficult to ascertain previously whether it will be adverse or prosperous.

If we believe in destiny, and do not cultivate the heart, it will be in vain to attempt to constrain heaven and earth to our purposes.

We ought to cultivate the heart and leave our destiny to heaven; he who made things will certainly requite us.

Lí Kwáng slew the soldiers who surrendered to him; though he was made a marquis, he soon emptily vanished.

Sung Káu saved the lives of ants, and early reached the highest literary rank.

Virtue is the foundation of happiness, but wickedness is the omen of misery.

We ought secretly to accumulate virtue and merit; and preserve fidelity and filial piety.

Riches and honors have their origin in our past conduct. Happiness and misery come on men's own invitation. If we act benevolently, and assist those who are in danger and misery, we act far better than if we were to fast and get up idol festivals.

Heaven and earth exhibit vast kindness, the sun and moon do not shine with partiality.

When ancestors attain to a long life, (in doing good) their descendants receive abundant happiness.

My heart and other men's hearts all desire honor and splendor; when this man and that man have the same desire, why should they strive with others to obtain it?

In the first place, do not deceive; in the second place, do not cheat.

If in our hearts there sprout up the desire to hurt men, spirits and gods will secretly deride us.

If our destiny is five parts better than others, our hearts ought to be ten parts better.

To have both the heart and the destiny amended and protected, is the precious concern of one's whole life.

In former times Liú Yuentsiáng, who had been long afflicted with a lingering disease, wrote this heart and destiny song, and distributed one thousand copies of it. Suddenly he dreamed that a *sien* (a superior angelic being) clothed in red garments, in company with an old man, arrived and said: Because you have composed this song and exhorted many to repentance, God has pity on your severe disease, and has on purpose sent a heavenly physician to cure you. Your life was originally to be only forty, now it will be lengthened by two dozen of years. Having said this, they disappeared. He then took medicine and got quite better. Afterwards he died at the age of sixty-four.

If in consequence of exhorting others to repent, men are thus rewarded, how much more if they reform their own hearts. For happiness and misery come by our own invitation.

The reader of this tract ought not to despise it. He ought immediately to vow that he will practice virtue, and thus protect his family, produce good fortune, harmony, peace and happiness. If by our efforts one man is induced to arouse his heart to virtuous conduct, we shall have ten merits. If ten men do so, we shall have one hundred merits; if one hundred men, we shall be marked as having one thousand merits. We ought immediately to correct our hearts and practice virtue. This

is the excellent mode of securing what is good and avoiding what is evil.*

Má Tsán-yuen (distributes this).

Printed in Amoy, blacksmith's jetty at Kom Kok Ku, the Divine Heaven Shop.

---

* This is called a Confucian Tract, but there are several doctrines alluded to which are not Confucian, but Budhistic; such are the references to accumulating merit by saving the lives of animals, by repeating religious formulas, by making, printing, or distributing religious tracts; such also are the references to hell, or the prison of the earth, and to transmigration. Transmigration is also a doctrine of the Tauists. The pure Confucianists do not profess to teach anything at all in relation to a future state. The rewards and punishments which Confucius discoursed about had reference only to this life, though he spoke of them both as descending to posterity, and as flowing backwards to affect deceased ancestors.

A BUDHIST TRACT.*

OMITA FUH (Amidha Budha) receives and leads those who worship Budha and are virtuous, to go far away and be born in the western region.

In comparison with the repairing of great and small roads—with the rendering to others of various kinds of assistance—with whatever is most straight forward, rapid, comprehensive, and easy, (in order to secure our future happiness)—everything is inferior to the worship of Budha. The whole object of the worship of Budha is to seek for life in the western region, and is to obtain a pure country. This means that the western region is an extremely happy world, and is the pure country of Budha. There are twelve classical or sacred books of the three Tsáng, (a name of Budha) and each of these leads to the great happiness. There are eighty-four thousand doctrines, (or law gates) each of which exhorts us to go to the western region. But the doctrine which

---

**Chinese Repository*, *Vol. XV.*

This is a translation of a sheet Tract, of the kind which are posted on the walls along the streets of the city, at the gates and market places, and in the covered resting places for travelers on the country roads.

enjoins the worship of Budha is by far the best and most important; and than it, there is no doctrine more conducive to a benevolent life.

(The Budha) Kúteh says, He who stands to the other doctrines, is like an ant ascending a lofty mountain, which in an hour gets only a single step in advance. But the doctrine which enjoins us to go to the western region, is like a vessel with full sails and favorable wind and tide, which in an instant advances one thousand miles. When we have once reached the western region, we are no more obliged to go out, or exposed to fall. The highest grade (of votaries) is able to ascend the Budha's ladder. The lowest grade is far superior in happiness to those who live in an emperor's palace. The worshipers of Budha's merits are very lofty; their duties are very easy. All, whether honorable or mean, talented or stupid, old or young, male or female, the eater of ordinary food, or he who restricts himself to vegetables, the man who has left his family, (the bonze) or he who still remains in it—all may discharge these duties.

I therefore exhort the virtuous males and believing females of the ten regions, (all the empire) into whose hands this may come, immediately to put forth a believing heart, and with the whole heart to worship Budha, and seek for a life in the western region. If perchance you are involved in family affairs, and endless worldly transactions, and cannot devote your whole mind to this, then you ought every day to recite Budha's name three thousand or five thousand times, and make a regular constant practice of this. If even this you cannot do, your recitation of this sheet will be reckoned as one degree of merit. Having recited this one hundred times,

then dot one of the circles on the margin, and when the dots are all made they will amount to one hundred and fifty thousand. Whether it is for yourself, or for your father and mother, that you are asking for life in the western region; or whether you are asking for your father and mother protection from disease, peace, increased happiness, or protracted old age—in all such cases, you must in the presence of Budha burn one of these sheets. If you pray for the happiness of your deceased parents, or for your six orders of relations and their relations, you must before the ancestral tablet, or over the graves, burn one of these sheets. Whether you worship the gods, or sacrifice to your ancestors, either at the festival of the tombs, the ninth solstice, the middle of the seventh month, or the end of the year, you must recite this sheet, and then burn it on the tombs of orphans or of those who are buried by charity, and thus provide for the happiness of destitute souls, who have no relations to sacrifice to them. In doing all this you may rely on the strength of Budha to secure their translation to the pure country. You may do this once or many times, according to your ability; and the merit you will obtain is inconceivable.

I fervently desire that you may together put forth a believing heart, be together virtuous friends, together see Budha, and together arrive at the extreme of happiness.

Hwui Chau, the head priest of the Drum Mountain (Kú Shán) monastery in Fuhkien, has respectfully printed this, bows and exhorts.

THE RATIONALISTS.

As this is a sect which had already come into existence and begun to exert some influence when Confucius was endeavoring to inculcate his doctrines, and as, in the foregoing pages, there has been occasional reference to the Rationalists and the tenets which they held, a brief notice of them may be desired by the reader.

Some portions of the article inserted here may be acceptable as showing what China has been able to produce in the line of TRANSCENDENTALISM. What we give on this subject is partly from "THE MIDDLE KINGDOM," by Dr. Williams.

The sect of the Rationalists, or *Tau Kia*, was founded by Lautsz' or Laukiun. He was born B.C. 604, in the kingdom of Tsu, now Hupeh, fifty-four years before Confucius, and is believed to have had white hair and eyebrows at his birth, and been carried in the womb eighty years, whence he was called Lautsz', the "old boy," and afterwards Laukiun, the "venerable prince." According to Pauthier, who has examined his history with some attention, his parents were poor, and after entering mature

years, he was appointed librarian by the emperor, where he diligently applied himself to the study of the ancient books, and became acquainted with all the rites and histories of former times. During his life, he made a journey through Central Asia, but what was its extent and duration is not recorded. His only philosophical work, the *Tau Teh King*, or Memoir on Reason and Virtue, was written before his travels; but whether the teachings contained in it are entirely his own, or were derived from hints imported from India and Persia, cannot be decided. A parallel has been suggested between the tenets of the Rationalists of China, the Zoroastrians of Persia, Essenes of Judea, Gnostics of the primitive church, and the Eremites of the Thebaid, but a common source for their conformity—the desire to live without labor on the credulity of their fellow men—explains most of the likeness, without supposing that their tenets were derived from each other.

The teachings of Lautsz' are not unlike those of Zeno: both recommend retirement and contemplation as the most effectual means of purifying the spiritual part of our nature, annihilating the material passions, and finally returning to the bosom of the supreme Reason.

He says, "All material visible forms are only emanations from *Tau*, or Reason: this formed all beings. Before their emanation, the universe was only an indistinct, confused mass, a chaos of all the elements in a state of a germ or subtle essence."

In another section he says, "All the visible parts of the universe, all beings composing it, the heavens and all the stellar systems—all have been formed of the first elementary matter: before the birth of heaven and earth, there

existed only an immense silence in illimitable space, an immeasurable void in endless silence. Reason alone circulated in this infinite void and silence."

In one of his sections Lautsz' says, "Reason has produced one, one produced two, two produced three, and three made all things. All beings repose on the feminine principle, and they embrace, and envelop the male principle; a fecundating breath keeps up the harmony."

He teaches the emanation and return of good beings into the bosom of Reason, and their eternal existence therein; but if not good, the miseries of successive births and their accompanying sorrows await them. His own life was passed in ascetic privacy, and he recommends the practice of contemplation, joined with the performance of good deeds. Lautsz' says, when enforcing benevolent acts:

"The holy man has not an inexorable heart:
He makes his heart like that of all men.
The virtuous man should be treated as a virtuous man,
The vicious man should likewise be treated as a virtuous man:
This is wisdom and virtue.
The sincere and faithful man should be treated as a sincere and faithful man,
The insincere and unfaithful man should likewise be treated as a sincere and faithful man:
This is wisdom and sincerity.
The perfect man lives in the world tranquil and calm;
It is only on account of the world for the happiness of man, that his heart experiences disquiet.
Though all men think only of pleasing their eyes and their ears,

Those who are in a state of sanctity will treat them as a father treats his children."

One of the most celebrated Rationalist writers is Chwang-tsz', a disciple of Lautsz', from whom his followers derive more of their opinions than from their master himself: his writings have been repeatedly commented upon by members of the fraternity, and are referred to as authoritative. In ancient times, small parties of them retired to secluded places to meditate upon virtue. When Confucius visited Lautsz', the cynic upbraided the sage for his ambition in collecting so many disciples and seeking after office, and added that such a course of conduct was more likely to nourish pride than cherish the love of virtue and wisdom.

"The wise man," he said, "loves obscurity; far from being ambitious of offices, he avoids them. Persuaded that at the end of life, a man can only leave behind him such good maxims as he has taught to those who were in a state to receive and practice them, he does not reveal himself to all he meets: he observes time and place. If the times be good, he speaks; if bad, he keeps quiet. He who possesses a treasure conceals it with care lest it be taken from him; he is careful about publishing everywhere that he has it at his disposal. The truly virtuous man makes no parade of his virtue, he does not announce to the world that he is a wise man. This is all I have to say; make as much of it as you please."

Such speculative teachings, and waiting till the times were good, were not adapted to entertain or benefit, and Confucius understood his countrymen and his own duty much better than Lautsz', in doing all he could, by pre-

cept and practice, to show them the excellence of what he believed to be right.

Dr. Medhurst quotes one of the Chinese Rationalists, who praises reason in a style of rhapsody:

"What is there superior to heaven, and from which heaven and earth sprang? Nay, what is there superior to space, and which moves in space? The great Tau is the parent of space, and space is the parent of heaven and earth, and heaven and earth produced men and things. The venerable prince (Reason) arose prior to the great original, standing at the commencement of the mighty wonderful, and floating in the ocean of deep obscurity. He is spontaneous and self-existing, produced before the beginning of emptiness; commencing prior to uncaused existences, pervading all heaven and earth, whose beginning and end no years can circumscribe."

The Tauists suppose their founder was merely an impersonation of this power, and that he whom they call "the venerable prince, the origin of primary matter, the root of heaven and earth, the occupier of infinite space, the commencement of all things, further back than the utmost stretch of numbers can reach, created the universe." They notice three incarnations of him during the present epoch: one during the Shang dynasty, B.C. 1407, one at the time of Confucius, and a third about A.D. 623, when a man of Shansí reported having seen an old man, who called himself Laukiun.

Only the priests of this sect are regarded as its members; they live in temples and small communities with their families, cultivating the ground attached to the establishment, and thus perpetuate their body; many lead a wandering life, and derive a precarious livelihood from

the sale of charms and medical nostrums. They shave the sides of the head, and coil the rest of the hair in a tuft upon the crown, thrusting a pin through it; and are moreover recognized by their slate-colored robes. They study astrology, and profess to have dealings with spirits, and their books contain a great variety of stories of priests who have done wonderful acts by their help.

Formerly the title of Heavenly Doctors was conferred on them, and a superb temple erected to Laukiun, containing his statue: examinations were ordered in A.D. 674 to be held in his Memoir on Reason, and some of the priests reached the highest honors in the State. Since that time they have degenerated, and are now looked upon as ignorant cheats and designing jugglers, who are quite as willing to use their magical powers to injure their enemies as to help those who seek their aid.

Since the entrance of Budhism into China, the character of the Tauists, or Rationalists, has very much changed, by the latter sect adopting many of the tenets, and conforming to many of the customs and ceremonies of the Budhists. One evidence of this change is found in the style of the Tauist literature of later years compared with that of early times; the latter being more in the Budhist manner. We give below, first a specimen of the primitive Tauist writings. It is from a work called

THE BOOK OF CONSTANT PURITY.*

"Lau-kiün said, Reason (tau) is without form: it pro-

* We quote from Transactions of the China Branch of the Royal Asiatic Society, Part V, 1855.

duced heaven and earth. Reason is without passion: it caused the sun and moon to revolve. Reason is without a name: it supports the life of all things. I do not know its name. For want of a better, I call it Reason.

"In this (law of the universe, this germ of all being, here called) Reason, purity and impurity, motion and rest, are all embraced. Heaven is pure, earth is impure. Heaven moves, earth rests. The male is pure, the female impure. To the male belongs motion, to the female rest. Causes are made to operate, consequences flow from them, and all things are produced. The pure gives origin to the impure, and motion is the foundation of rest. If man be able to adhere constantly to purity and rest, heaven and earth will be altogether compliant to his wishes.

"Man's soul (shin) loves purity, but his heart (sin) disturbs it. Man's heart loves rest, but his passions lead it abroad.

"If the passions can be permanently expelled, then the heart will of itself be at rest. If the heart be pure, the soul will of itself become pure. The six passions will spontaneously cease their activity, and the three passions of the mind will spontaneously be destroyed.

"If they are not so, the reason is, that the heart is not yet purified, nor the passions expelled. He who can expel his passions, looks inward to his heart, and then his heart ceases to be a heart. He also looks outward at form, and form then ceases to be. Farther still, he looks at things, and those things become nothing. These three things once known, (viz., that the heart, form, and outward things are nothing) he exercises his perceptions solely in vacancy. When he thus sees emptiness to be

emptiness, then this emptiness ceases to be. When it ceases to be, then this assertion of its non-existence becomes unreal, and then perpetual rest is attained. When rest ceases to be regarded as rest, how can the passions again become active? When the passions have ceased to be active, that is true rest. Man has then found his place, and his nature reached its perfection.

"Having attained this purity and rest, man gradually enters the region of true reason. He may be regarded as knowing and feeling the first principles of religion. Yet it is not right to say that anything is known or felt. All that is meant is, that he who can renovate and save other beings, may be regarded as knowing the principles of religion. He who perceives the true nature of things is a fit person to diffuse the knowledge of the holy doctrines.

"Ko-ung, the Sage, who had attained immortality, said, 'When I attained the perception of truth, I had already recited this book ten thousand times over. This book teaches what gods and men should learn. It was not delivered down through the hands of uninstructed scholars. I formerly received it from Tung-hwa-ti-kiün.* It was given to him by Kin-k'iüeh-ti-kiün, and to him again by Si-wang-mu. From her it was delivered down by oral tradition. I now first commit it to writing. Scholars of the first rank, if they understand it, will be raised to become heavenly rulers. Those of the second rank, if they attend to its instructions, will be placed among the immortal sages of the southern palace. Those of the lowest class, if they obtain this book, will enjoy long life on

* A follower of the sect of Tau, in the early Han dynasty, of the Wang family, was called Tung-hwa-ti-kiün.

earth, roam at will through the three worlds, and enter the golden gate."

In the preceding piece, there are several indications of Budhist influence, which tend to nullify its claims to antiquity. While part of the phraseology is taken from the Tau-teh-king, the more metaphysical portion—where the existence of the mind, of form, of all things, of vacancy itself, is denied—is clearly Budhist. So also "the ocean of misery," "the floating on the rough sea of life and death," and the term "gods and men," (for devas and men) are manifestly Budhist. While these circumstances oblige us to place the date of this production later than it professes, it is still in other parts framed on the early Tauist model, and is a good exemplification of the style of thinking then prevalent among the professors of that school.

In contrast with this, a short treatise, altogether in the Budhist manner, will now be translated to illustrate the later Tauist literature. It is called

THE WONDERFUL BOOK ON THE REMOVAL OF CALAMITIES AND PRESERVATION OF LIFE.

After a preface of several verses, resembling the Kih or Gátha of Budhist books, it begins:

"At that time, Yuen-shi-t'ian-tsun (the first person in the San-tsing, or Tauist trinity) was in the five palaces in the grove of the seven precious stones, attended by innumerable sages, all radiating boundless light, which shone on boundless worlds. They were looking down on numberless human beings, suffering numberless evils, passing hither and thither in the world, enthralled by

the metempsychosis in the successive births and deaths, tossed on the waves of the river of desire, driven about in the sea of passion, and immersed in the tide of material sensations." "From beginning to end they are in darkness, unable to understand, and hopelessly deceived.

"The honored one of heaven then addressed them: Ye living beings, having your being from what is not being, having your nothingness from what is not nothing, know ye that what *is* does not really exist, and what is *not* is not really non-existent. He who knows that emptiness is not emptiness, and that form is not form, has gained wisdom. He can then enter the various paths of knowledge. His mind will grow enlightened. He will be freed from doubts. He will not rest on the deceiving sensations of the corporeal frame. He will escape from all pernicious notions, and hindrances to virtue. I therefore address to you the instructions of this excellent book, which, to save mankind, is given them for constant recitation. Then there will be flying Devas, and spirit kings, the unconquerable (*Ki-kang-wang*—the four kings of Devas) destroyers of evil, wonderful boys who protect religion, and sages who save from suffering: each of them will be attended by myriads of followers, who will guard this book. Wherever it is honored, evils will be avoided, and multitudes saved."

This piece, which, on account of the poverty and tautology of its conceptions, is given here in an abridged form, is almost entirely borrowed from the sister religion. *T'ian tsun*, honored one of heaven, is copied from the title of Budha *Shi tsun*, honored one of the world. The scene of audience resembles one of the Hindoo heavens. The assembled disciples radiate light to an interminable

distance, just in the manner of the Budhist books. The metempsychosis, the essential misery of existence, the deceptions of sense, and the doctrine of universal emptiness, clearly indicate the source from which the writer has drawn his ideas. The salvation of crowds of living beings, as the result of writing and reciting this book, the mention of the Devas and the Diamond King, (kiu kang wang) are other illustrations of the same fact.

The invocations to the three persons in the Tauist trinity, commonly used in the Tauist daily service, contain several Budhist expressions. That to the third, Lau-kiün, reads in the following manner: "Thou who everywhere spreadest thy teaching, through successive kalpas saving mankind; instructor under various assumed titles of emperors and kings, establisher of the doctrine of heaven, of earth, and of man; keeping secret what is profound, and revealing what is simple; on whom attend twelve hundred ministers and chiefs; who embracest in thy grasp myriads of folds of Fan-ki (Brahman vapor); reformer of times, ancient and modern; writer of the 'book on Reason and Virtue' in five thousand words; who holdest light and darkness in thy hands, who commandest the darkness, and presidest over the mystic numbers nine and five: most merciful, most wise, T'ai-shang-lau-kiün, Tau-teh-t'ian-tsun."

In this extract, the words *kalpa, (a long period of years)* and *Fan, (Brahma)* are both Sanscrit. The notion that Lau-kiün assumes various names, and appeared in the world at certain times from the earliest mythological period and downwards to the time in which he really lived, must have originated after the doctrine of metempsychosis was brought to China.

TABLET LITERATURE.

Inscriptions on stone tablets are numerous in China, and many of these tablets are very ancient. Foreign students in the language become much interested in the study of them. These inscriptions, set up by the roadside, in the temples, and other places of public resort, must exert a powerful influence upon the people.

The specimen which we give, and for which we are indebted to the "Transactions of the China Branch of Royal Asiatic Society," Part V, 1855, page 66, was copied from a stone tablet in Shanghae, and is also found on a tablet in a Confucian temple in Sing-keang, written both in Chinese and Mongul.

"The sacred will of the emperor by the decree of High Heaven is hereby made known to the various authorities, government officers, officials, and others in the metropolis and provinces:

"The doctrine of Confucius having been given down as a standard for all ages, ought to be honored by the ruling families of the State. In accordance with the sa-

cred will of the emperor *She-tsoo*,* regarding the sacred temples, seminaries, and colleges at Keuh-fow Lin-meaou,† the upper metropolis,‡ the great metropolis, § and all the provincial, prefectural, and chief and secondary district cities, let the officers, commissioners, and gentry be strictly prohibited making appropriations of the edifice, either permitting assemblages for inquiring into judicial causes, holding wine entertainments, setting on foot public works, or depositing therein any government chattels. The produce of the land pertaining to the seminaries, and the benefices of the graduates, must not be appropriated to private use ; but let the grain raised thereon be applied to furnish the sacrifices on the two *Ting*‖ days, at spring and autumn respectively, and at the times of new and full moon ; as also for the maintenance of the teachers and graduates, the distribution of rations among the destitute, the aged, and the infirm ; and graciously

---

* Kubla Khan. This edict was issued by Timor, the grandson and successor of Kubla Khan, in the year 1294, and was published throughout the empire.

† The burial-place of Confucius.

‡ Peking.

§ The present *Ching-tih heen.*

‖ The days on which Confucius is sacrificed to, being the first days which occur in the 2d and 8th months, with the character *Tin* in the cycle of sixty. In the great cycle of sixty years, each year has its peculiar designation. In the cycle we find six years marked with Ting : the4th, 14th, 24th, 34th, 44th, 54th, and called Ting Mau, Ting Chau, Ting hoi, Ting yau, Ting Mae, and Ting Chí. Each ten years has a Ting year; each twelve months has a Ting month; each ten days has a Ting day; each day with its twelve divisions (one division equal to two hours) has one Ting division. Ting has reference to fire, one of the *Five Elements.*

providing allotments of grain for those who are generally honored and respected. When the buildings of the temples are dilapidated, let them be repaired. Let students be brought forward and maintained ; being placed under a rigid course of instruction, and well disciplined in the principles of sound doctrines. When any become distinguished by their virtuous conduct or literary attainments, let them be introduced to the notice of the provincial judge ; and if there be a satisfactory response given to the inquiries put by that functionary, they may then become eligible to be employed in the literary offices under the governors of their respective provinces. Let the judges promulgate their instruction and render it illustrious, while they stimulate the candidates to diligence in their exertions. Let no one place obstacles in the way of the public business connected with the temples and seminaries. Let the business of the scholars be transacted in accordance with these several injunctions, so that the aforesaid sacred intentions may be carried into action. Should any one, under other pretense, and in defiance of principle, render himself culpable, the laws of the State are in force. Who will dare to incur the penalty ? Let this edict be attended to.

" Che-yuen, 31st year, 7th month, ——— day."

DIRECTORY FOR THE WHOLE LIFE.*

In that part of the Book of Rites which relates to the inner apartments, or nursery, are the following precepts: "All those who have children born to them, ought to select from among their concubines those who are fit for nurses, seeking for such as are mild, indulgent, affectionate, benevolent, cheerful, kind, dignified, respectful, and reserved and careful in their conversation, and make them governesses over their children. When children

---

* These are selections from the BOOK OF RITES. "This work," says Williams, "has had the most practical effect upon Chinese manners and life. It is the largest of the Chinese Classics. It gives directions for all the actions of life. The regulations prescribed do not refer only to external conduct, but are interspersed with truly excellent observations regarding mutual forbearance and kindness in society, which is regarded as the true principle of etiquette. The Board of Rites at Pekin is established for the purpose of carrying out the instructions of this work; in it also are found the models for the six Boards, viz: The Board of Civil Office, Board of Revenue, of Rites, of Music, of War, and Board of Punishments. The religion of the State is also founded upon the Book of Rites, and children are early instructed and drilled in all the details which it contains, respecting their conduct towards parents and superiors.

Our selections are from the Chinese Repository, Vol. V.

are able to take their food, they should be taught to use the right hand. When able to talk, the lads must be instructed to answer in a quick, bold tone; and the girls, in a slow and gentle tone; a leathern girdle should be given to the lads, and a silken one to the girls. At the age of seven years, they should be taught to count and to name the cardinal points. At the age of seven, boys and girls must not sit on the same mat, nor eat at the same table. At eight, when going out and coming in, and when eating and drinking, they must wait for their superiors—being taught to prefer others to themselves. At nine, they must learn to number the days of the month. At ten, they (the lads only) must be sent abroad to private tutors, and there remain day and night; studying the arts of writing and of arithmetic; wearing plain apparel; always learning to demean themselves in a manner becoming their age; and both in receiving instruction and in practice acting with sincerity of purpose. At thirteen, they must attend to music and poetry, marking the time as they rehearse the odes of Woo Wang. When they have advanced to the age of fifteen, they must continue, as formerly, the recitation of poetry, using those odes which celebrate the praises of Wăn Wang; and at the same time, attend to the practice of archery and the management of the chariot. At the age of twenty, they are in due form to be admitted to the rank of manhood, and to learn additional rules of propriety: they may now wear garments made of furs and silk; must rehearse the odes in praise of Yu; must be faithful in the performance of filial and paternal duties; and though they possess extensive knowledge, they must not affect to teach others; but must remain at home and not spend their

time abroad. At thirty, they may marry, and commence the management of business, and while they will now have but a few opportunities for extending their knowledge, they should respect the wishes of their friends, and strive to accommodate them. At forty, they may enter into the service of the State, where they will have to bring their knowledge into frequent use; and if the prince maintains the reign of reason, they must serve him; but otherwise not. At fifty, they may be promoted to the rank of chief minister of State, and engage in the management of the general government. And at seventy, they may resign and retire from public duties.

"Girls, after they are ten years of age, must not leave their apartments. Placed under governesses they must be taught to be mild both in language and deportment; they must learn to spin, wind off thread, and to weave cloth and silken stuffs; and thus perform those duties which properly belong to women in providing clothes for their families. They may see to the preparations for the sacrifices; and arrange the vessels and the offerings of wine, and vegetables, and thus aid in the sacrificial rites. At the age of fifteen, they are in due form to be admitted to the rank of womanhood. And at twenty, they may be married, unless by death of parent they have been called to mourning, in which case marriage must be deferred three years. When they are received with the prescribed ceremonies, they then become wives; but otherwise, they are regarded as concubines."

The Book of Rites contains this precept: "Let children always be taught to speak the simple truth; to stand upright, and in their proper places; and to listen with respectful attention."

While their father and mother are living, children must not presume to do as they please; nor dare to regard any property as their own: thus showing the people the difference between superiors and inferiors. So long as their father and mother are alive, things to the value of a carriage or a horse must not be given away to their friends, or be presented to their superiors by the children: in this way the people are taught that they must not presume to do as they please.

When the father calls, his son must answer promptly and without delay; he must drop whatever work he has in hand; or if he is eating and has food in his mouth, he must spit it out and run quickly. If the son, who has aged parents, goes away from the house, it must not be now to this place and then to that; nor must he delay his return beyond the proper time; nor retain an undisturbed countenance, when his parents are afflicted with sickness.

In the Book of Rites it is said, "Duty to parents requires that they be remonstrated with in secret, but not opposed; always and everywhere attended on, and assiduously served even unto death, and then deeply mourned for during three years. Duty to a prince requires that he be opposed, and not remonstrated with in secret; always in the proper place attended on, and assiduously served even unto death, and then mourned for during three years. Duty to a teacher requires that he be admonished neither with open remonstrance nor in secret; always and everywhere attended on, and assiduously served even unto death, and then mourned for in heart during three years."

In the records of learning (a section of the Book of

Rites) it is stated that, "For the purposes of education, among the ancients, villages had their schools; districts their academies; departments their colleges; and the provinces (or principalities) their universities."

According to the Book of Rites, the literary chancellor provides the inhabitants of the village with the means of education in three distinct departments; and in order to give instruction to all the people, those who are the most worthy are honored and promoted. The first department includes the six virtues, wisdom, benevolence, prudence, justice, faithfulness, and gentleness; the second embraces the six actions, filial obedience, fraternal kindness, kindred attachment, relative affection, true friendship, and tender compassion; the third comprehends the six arts, viz: the ceremonies, music, archery, directing the chariot, writing, and arithmetic. In like manner, by villages, he regulates all the people by enforcing the eight kinds of punishment; the first, for disobedience to parents; second, for abandoning kindred; third, for hatred of relatives; fourth, for the want of fraternal affection; fifth, for breach of friendship; sixth, for not exercising compassion; seventh, for tale-bearing; and eighth, for exciting rebellion.

The royal statutes, contained in the Book of Rites, require the directors of learning to promote the four fine arts, namely, poetry, history, ceremonies, and music; and to establish four terms in which they shall be respectively taught: therein following the example of the ancient kings for training up literary men. Ceremonies and music should be taught during spring and autumn; and poetry and history in the summer and winter.

Commence in poetry. Be established in ceremonies. Become complete in music.

Ceremonies and music can never for a moment be laid aside.

RULES OF ETIQUETTE.*

In the Domestic Rules it is said, "Men in serving their parents, at the first cock-crowing must all wash their hands; rinse their mouth; comb their hair; bind it together with a net; fasten it with a bodkin; forming it into a tuft; brush off the dust; put on the hat, tying the strings, ornamented with tassels; also the waistcoat, frock and girdle, with the note-sticks placed in it, and the indispensables attached on the right and left; bind on the greaves; and put on the shoes, tying up the strings. Wives must serve their husband's father and mother as their own; at the first cock-crowing they must wash their hands; rinse their mouth; comb their hair; bind it to-

---

* [From the Siau Hok, or Juvenile Instructor.]

There are many treatises for the guidance of teachers and parents in the nurture of children and youth. The principal of these is the Siau Hok, which has exerted a powerful influence in forming and stereotyping the character of this most wonderful people. In perusing the selections which we give, the reader will perceive the source from which the Chinese derive their notions of order and industry, and will understand how it comes about that the Chinese lads employed amongst us as servants so soon make themselves useful in the house; being generally neat, orderly, respectful, and industrious.

We quote from the *Chinese Repository*, Vol. V.

gether with a net; fasten it with a bodkin, forming it into a tuft; put on their frocks and girdles, with the indispensables attached on the right and left; fasten on their bags of perfumery; put on and tie up their shoes. Then go to the chamber of their father and mother, and father-in-law and mother-in-law, and having entered, in a low and placid tone they must inquire whether their dress is too warm or too cool; if the parents have pain or itching, themselves must respectfully press or rub (the part affected); and if they enter or leave the room, themselves either going before or following, must respectfully support them. In bringing the apparatus for washing, the younger must present the bowl; the elder the water, begging them to pour it out and wash; and after they have washed, hand to them the towel. In asking and respectfully presenting what they wish to eat, they must cheer them by their mild manner; and must wait till their father and mother, and father-in-law and mother-in-law, have eaten, and then retire. Boys and girls, who have not arrived at the age of manhood and womanhood, at the first cock-crowing must wash their hands; rinse their mouth; comb their hair; bind it together with a net, and form it into a tuft; brush off the dust; tie on their bags, having them well supplied with perfumery: then hasten at early dawn to see their parents, and inquire if they have eaten and drunk; if they have, they must immediately retire; but if not, they must assist their superiors in seeing that everything is duly made ready.

"All the domestics, both male and female, at the first cock-crowing, must wash their hands; rinse their mouth; and dress; collect the pillows and mats; sprinkle with water, and sweep the inner and outer apartments, and

the outer court; and arrange the seats: each and all attending to their appropriate duties.

"When their father and mother, or father-in-law and mother-in-law, wish to sit down, the children must respectfully offer them a seat, and inquire which way it shall face; when they wish to sleep, the elder children must bring them a couch, and ask in what direction they shall place it. (When the parents arise, after sleeping) the younger must offer them an easy chair to sit upon; and the domestics, after bringing them a couch on which they may recline, must gather up the bed and mat; hang up the clothes; put up the pillows in a bamboo case; and rolling up the mat, put it into a cloth bag. But the clothes, mats, beds, pillows, and couch of the father and mother, and father-in-law and mother-in-law, must not be removed from their proper place. The parents' staff and shoes must be treated with respect, and not rudely handled; their vessels for rice, water, and wine, unless emptied, must not be used (by the children); nor ever may they presume to eat or to drink, except of that which is left by their parents."

The Book of Odes says, "Dutiful children, who possess strong natural affection, will have a mild temper; and possessing a mild temper, their countenance will be pleasant; and possessing a pleasant countenance, their manners will be complaisant. The dutiful child will be most careful and most attentive, like a person holding a gem or bearing a full vessel, who is afraid of dropping the one or oversetting the other. A lofty demeanor and stern gravity are not required in serving parents."

In the Illustrations of Duties are the following maxims: "It is the duty of every son, in winter to warm, and

in summer to cool (his parents' bed); in the evening to wish them rest, and in the morning to inquire after their health; when going out, to announce it to his parents; and on returning, to go into their presence; his walks abroad must always be through the same places; he must have some settled occupation.

"Children must not occupy the principal place in the house; nor seat themselves on the middle seat; nor walk in the middle of the way; nor stand in the middle of the door. In providing entertainments, they must not limit the amount of food; nor at the sacrifices, go among the images. If their parents are silent, they must listen to them; and watch them, even when they do not move. They must not ascend high places; nor approach steep precipices; nor may they indulge in slander or ridicule.

"While their father and mother are alive, children must not pledge themselves to their friends so as to put their own lives in jeopardy."

Shun, when giving orders to Seĕ, remarked, "Unless the people are kind to each other, the five relative duties will not be performed: go, therefore, as my commissioner, and respectfully inculcate the duties of the five relations, treating the people with kindness." Addressing Kwei, another of his ministers, he said, "Go in the office of chief musician, and teach the elder sons that they must be rigid, yet gentle; lenient, yet firm; rigorous, but not cruel; reserved, but not haughty. The feelings of the heart are expressed by words in poetry; words are arranged by numbers in verse; numbers are regulated by intervals into tones; and the tones are reduced to harmony by a scale of notes with which the sounds of the eight kinds of musical instruments are brought in

unison, without the slightest jar or discord. With such music both gods and men are delighted."

In the Students' Manual (written by Kwanchung) it is said: "While the tutor gives instruction, the pupil must learn; and with gentleness, deference, and self-abasement, receive implicitly every word his master utters. When he sees virtuous people he must follow them. When he hears good maxims he must conform to them. In a gentle and submissive manner, he must perform the duties which he owes to his parents and brothers; and must never behave proudly, presuming on his own abilities. He must cherish no wicked designs; but always act uprightly. Whether at home or abroad, he must have a fixed residence, and associate with the benevolent. He must carefully regulate his personal deportment, and control the feelings of his heart. He must both when rising and at rest, keep his clothes in order. Every morning he must learn something new, and rehearse the same every evening, doing all with the most respectful and watchful attention." This is the way to become a student.

Confucius said, "Let your children, while at home, perform the duties which they owe to their parents; and when abroad, practice those which are due to brothers; be constant and faithful, loving all men, but associating only with the virtuous; and if they have any leisure, after they have performed their duties, let them spend it in the pursuit of literary objects."

"When the father or teacher of a child calls him, he must answer and rise without delay."

"The mother-in-law, at the death of her father-in-law, retires from her place at the head of the family; but in

all matters regarding sacrifices and the entertainment of guests, the wife of the first-born son [who succeeds to the station vacated by the mother-in-law] must request her pleasure; and the inferior wives must ask the pleasure of the principal one."

"All the sons of the family must respectfully serve the chief of the clan and his wife; though honored and rich, they must not on that account presume on entering his dwelling to behave proudly towards his family; and although they have a great number of chariots and attendants, they must dispense with these when they go to his house. Nor may they, presuming on the superior rank and riches, exalt themselves above any of the other members of the family."

"When his parents are in error, the son, with a humble spirit, pleasing countenance, and gentle tone, must point it out to them. If they do not receive his reproof, he must strive more and more to be dutiful and respectful towards them till they are pleased, and then he must again point out their error."

"If a son, in performing his duty to his parents, has thrice endeavored to correct them, without their listening to him, then weeping and lamenting he must still follow them."

In the Domestic Rules it is said, "Although your father and mother are dead, if you propose to yourself any good work, only reflect how it will make their names illustrious, and your purpose will be fixed. So if you propose to do what is not good, only consider how it will disgrace the names of your father and mother, and you will desist from your purpose."

"Those who walk slowly after their seniors are dutiful

brothers; those who walk hastily before their seniors, are undutiful brothers."

"If any one is twenty years older than yourself, treat him as you do your father; if one is ten years older, treat him as your elder brother; if only five years older, follow him close to his shoulder."

"Following your teacher, you must not pass by him and speak to other people; meeting him on the road, quickly advance and stand erect with folded hands. Answer when he speaks to you; but if he does not speak, then quickly retire. When following a superior, if he ascend a hill or mound, you must turn your face to the place towards which he looks."

"If, while sitting with your teacher, he question you, wait until he has finished his interrogations, then reply. Rise when you wish to inquire respecting your studies, and also when you wish to ask for explanations."

"If while sitting with a good man, he vary the subject of conversation, then rise up and answer."

"If while sitting with a good man, any one come in, saying, 'I wish, when you have a little leisure, to speak to you,' all who are on the right and left must retire and wait."

"If wine is brought in when you are seated with a superior, you must rise, and bowing go up to receive it. If the superior bid you stop, then you may sit down and drink. But the juniors must not presume to drink until their superiors have emptied their cups."

"When presents are made by a superior, the inferior must not presume to refuse them."

"When feasting in company with a superior, though there be a superabundance of food, the junior must not

refuse it; nor may he decline to sit down on equality with his superior."

"When sitting with a superior, to answer without looking towards him is a breach of decorum."

"Good men make literature the bond of their friendship; and by friendly union they strengthen their benevolence."

"Friends must sharply and frankly admonish each other; and brothers must be gentle towards one another."

"It is the duty of friends to admonish each other to do good."

"So long as a host does not ask any questions, the guests must not commence the conversation."

In the Sacrificial Institutes it is prescribed, "The husband and wife must both go in person to oversee the sacrifices, that everything, alike in the male and female departments of the household, may be duly prepared."

"The good man, when the time for offering sacrifices arrives, will go himself and superintend them; and if prevented from so doing, he will send a suitable person to act in his stead."

"The good man, though poor, will never sell the implements of sacrifice; though cold, he will not put on his sacrificial robes; and if building a house, he will not cut down the trees which grow over the graves of his ancestors."

"Your body," exclaimed the philosopher Tsăng, "is the legacy of your father and mother; how then can you presume to demean yourself in an unbecoming manner! To behave unmannerly in the ordinary pursuits of life, is a breach of filial duty; want of faithfulness in serving the prince, is undutiful; unmagisterial conduct in an

officer of government, is undutiful; unfaithfulness towards friends, is undutiful; and a want of courage in battle is also an undutiful act. If, therefore, in any one of these five particulars there is a failure, calamity will surely overtake your parents; how then can you dare to demean yourself in an unbecoming manner?"

Confucius said, "Of the three thousand crimes included under the five kinds of punishment, there is none greater than disobedience to parents."

THE MIRROR OF THE MIND.

Ming Sum Paou Keën, is the full title of the book, (from which we here give a quotation) which means, A Precious Mirror to reflect Light on the Mind. When it was first published does not appear. The edition from which this was taken was published in the 58th year of Keenlung (1793). It consists wholly of quotations from the most approved Chinese writers, both ancient and modern. These quotations are from upwards of seventy different authors—moralists and philosophers, and writers of the three religious sects—who lived in all the intervening ages from Yau down to about the middle of the last century, embracing a period of little less than four thousand years.

The book is a small octavo of fifty-four pages, and is divided into twenty sections, on as many different subjects, but all designed to inculcate good morals, and good manners. The sentences given below are simply specimens from each of the twenty sections. The work is wholly of a didactic kind. It is a compound of poetic and prosaic compositions; consisting of anecdotes, aphorisms, and history. The style is often figurative, and par-

takes of that variety which would be expected in a book made up, as it is, of quotations.

The translations given below were made by the late Dr. Wm. Milne, for the Chinese Repository.

See Vol. XVI, p. 406.

1. "Treasure up gold to hand down to posterity, and it is not certain that posterity will take due care of it. Collect books to hand down to posterity, and it is not certain that posterity will be able to read them. It is therefore better to lay up in darkness a store of secret virtues, as the sure plan of permanent advantage to posterity."

2. "The man, who, by committing bad actions, becomes famous, if men do not punish him, Heaven will certainly slay him."

3. "Death and life are here determined—riches and honor are from Heaven."

4. "He who acts filially towards his parents, his own children will also act filially towards him. If he is himself unfilial, how can he expect his children to be filial? The dutiful and obedient will have dutiful and obedient children—the rebellious and obstinate will have rebellious and obstinate children. If you do not believe, only look at the drop from the eaves, how it successively falls, and without error."

5. "He who does not value himself, will suffer disgrace. He who does not respect himself, invites misery. He who is not self-full, receives advantage. He who is not self-opinionated, will attain extensive learning."

6. "Contentment furnishes constant joy. Much covetousness, constant grief. To the contented, even poverty is joy. To the discontented, even wealth is a vexation.

The contented will always have a competence, and be their whole lives without disgrace. He who knows where to stop, and always stops there, will his whole life be without shame. Compared with those of your superiors, your circumstances may not be competent; compared with your inferiors, you possess superfluity."

7. "Sit in your secret chamber, as if passing through the public street. Take care of the inch-large heart, as if driving six horses."

8. "Man's temper is like water. Water overturned, cannot be gathered up again. The temper, let loose, cannot be again brought under restraint."

9. "The living man who does not learn, is dark, dark, like one walking in the night."

10. "He who brings up a son, but neglects to instruct him, loves him not. He who instructs his son, but without due strictness, also loves him not."

11. "A mirror displays the countenance. Wisdom sheds light on the heart. If the mirror be bright, dust cannot stain it. If wisdom be clear, that which is evil and lascivious will not be produced."

12. "He who is without education in youth, will be without knowledge in old age."

13. "A good prince is generous to his people, without extravagance; employs them in labor, and they murmur not. He desires without covetousness; is dignified without pride; displays majesty without sternness."

14. "Young persons and servants ought not in any affair, whether small or great, to act of themselves; they ought always to ask of the elder branches of the family."

15. "Brothers are like hands and feet. A wife is like one's clothes. When clothes are worn out, we can sub-

stitute those that are new. When hands and feet are cut off, it is difficult to obtain substitutes for them."

16. "The benevolent man loves others. The polite man respects others. He who loves others, others will always love him. He who respects others, others will always respect him."

17. "He who is ready with promises, will rarely fulfill them. He who flatters one in his presence, will commonly be found to speak evil of him behind his back."

18. "The mouth is the door of human misery; and the tongue, the axe which exterminates the body."

19. "To hold intercourse with a good man, resembles the scent of the *lánhwui* flower. One man plants it, and all inhale the fragrance. To associate with a bad man, is like one climbing a wall with an infant in his arms. If he slip his foot, both fall and suffer."

20. "There are four things in women which deserve praise: a woman's virtue, her countenance, her words, her labors. A woman's virtue requires no extraordinary talent above that possessed by others. Her countenance requires not the exquisite charms of superlative beauty. Her words require not fluent lips or the talent of discussion. Her labors require not a higher degree of skill and dexterity, than that commonly possessed by others. Let her be chaste, innocent, sober, and economical; mind her duty; be neat; in walking and resting, preserve modesty; in her actions, observe a rule: these constitute female virtue. Let her wash and dust well; keep her clothes neat and clean; bathe at proper times; and preserve her person from filth: these constitute female beauty. Let her choose her words; avoid unbecoming conversation; speak at proper times; thus she

will not displease others: these constitute female conversation. Let her diligently spin, and make cloth; let her not indulge her appetite, in regard to savory food and liquors; let her prepare good things to set before the guests: these constitute female labor. These four combine the essential virtues and duties of women. They are exceedingly easy, and she who practices them is a virtuous woman."

A PRECOCIOUS YOUTH.

The examples of intelligent youth rising to the highest offices of State are numerous in all the works designed for beginners, and stories illustrative of their precocity are sometimes given in toybooks and novels. One of the most common instances is here quoted from the Eastern Garden's Miscellany, that of Confucius and Hiang Toh, which is as well known to every Chinese as the story of George Washington barking the cherry-tree with his hatchet is to American youth.*

"The name of Confucius was Yu, and his style Chung-ní; he established himself as an instructor in the western part of the kingdom of Loo. One day, followed by all his disciples, riding in a carriage, he went out to ramble, and on the road came across several children at their sports; among them was one who did not join in them. Confucius, stopping his carriage, asked him, saying, 'Why

---

* Williams' *Middle Kingdom.*

The story is quoted by Dr. Williams from the *Chinese Repository*, Vol. X, p. 614. We may, in passing, be permitted to call attention to this book—the Middle Kingdom—two closely printed volumes of 600 pages each. It is undoubtedly the fullest and most reliable work of its kind on China which has yet appeared.

is it that you alone do not play?' The lad replied, 'All play is without any profit; one's clothes get torn, and they are not easily mended; above me, I disgrace my father and mother; below me, even to the lowest, there is fighting and altercation: so much toil and no reward, how can it be a good business? It is for these reasons that I do not play.' Then dropping his head, he began making a city out of pieces of tile.

Confucius, reproving him, said, 'Why do you not turn out for the carriage?' The boy replied, 'From ancient times till now it has always been considered proper for a carriage to turn out for a city, and not for a city to turn out for a carriage.' Confucius then stopped his vehicle in order to discourse of reason. He got out of the carriage. and asked him, 'You are still young in years; how is it that you are so quick?' The boy replied, saying, 'A human being, at the age of three years, discriminates between his father and his mother; a hare, three days after it is born, runs over the ground and furrows of the fields; fish, three days after their birth, wander in rivers and lakes: what heaven thus produces naturally, how can it be called brisk?'

Confucius added, 'In what village and neighborhood do you reside, what is your surname and name, and what your style?' The boy answered, 'I live in a mean village, and in an insignificant land; my surname is Hiang, my name is Toh, and I have yet no style.'

Confucius rejoined, 'I wish to have you come and ramble with me; what do you think of it?' The youth replied, 'A stern father is at home, whom I am bound to serve; an affectionate mother is there, whom it is my duty to cherish; a worthy elder brother is at home, whom

it is proper for me to obey, with a tender younger brother whom I must teach; and an intelligent teacher is there from whom I am required to learn. How have I leisure to go a-rambling with you?'

Confucius said, 'I have in my carriage thirty-two chess-men; what do you say to having a game together?' The lad answered, 'If the emperor love gaming, the empire will not be governed; if the nobles love play, the government will be impeded; if scholars love it, learning and investigation will be lost and thrown by; if the lower classes are fond of gambling, they will utterly lose the support of their families; if servants and slaves love to game, they will get a cudgeling; if farmers love it, they miss the time for ploughing and sowing: for these reasons I shall not play with you.'

Confucius rejoined, 'I wish to have you go with me, and fully equalize the empire: what do you think of this?' The lad replied, 'The empire cannot be equalized; here are high hills, there are lakes and rivers; either there are princes and nobles, or there are slaves and servants. If the high hills be leveled, the birds and beasts will have no resort; if the rivers and lakes be filled up, the fishes and the turtles will have nowhere to go; do away with kings and nobles, and the common people will have much dispute about right and wrong; obliterate slaves and servants, and who will there be to serve the prince! If the empire be so vast and unsettled, how can it be equalized?'

Confucius again asked, 'Can you tell, under the whole sky, what fire has no smoke, what water no fish; what hill has no stones, what tree no branches; what man has no wife, what woman no husband; what cow has no calf,

what mare no colt; what cock has no hen, what hen no cock; what constitutes an excellent man, and what an inferior man; what is that which has not enough, and what that which has an overplus; what city is without a market, and who is the man without a style?'

The boy replied, "A glowworm's fire has no smoke, and well-water no fish; a mound of earth has no stones, and a rotten tree no branches; genii have no wives, and fairies no husbands; earthen cows have no calves, nor wooden mares any colts; lonely cocks have no hens, and widowed hens no cocks; he who is worthy is an excellent man, and a fool is an inferior man; a winter's day is not long enough, and a summer's day is too long; the imperial city has no market, and little folks have no style.'

Confucius inquiring said, 'Do you know what are the connecting bonds between heaven and earth, and what is the beginning and ending of the dual powers? What is left, and what is right; what is out, and what is in; who is father, and who is mother; who is husband, and who is wife? [Do you know] where the wind comes from, and from whence the rain? From whence the clouds issue, and the dew arises? And for how many tens of thousands of miles the sky and earth go parallel?'

The youth answering said, 'Nine multiplied nine times makes eighty-one, which is the controlling bond of heaven and earth; eight multiplied into nine makes seventy-two, the beginning and end of the dual powers. Heaven is father, and earth is mother; the sun is husband, and the moon is wife; east is left, and west is right; without is out, and inside is in; the winds come from Tsang-wu, and the rains proceed from wastes and wilds; the clouds

issue from the hills, and the dew rises from the ground. Sky and earth go parallel for ten thousand times ten thousand miles, and the four points of the compass have each their station.'

Confucius asking, said, 'Which do you say is the nearest relation, father and mother, or husband and wife?' The boy responded, 'One's parents are near; husband and wife are not [so] near.'

Confucius rejoined, 'While husband and wife are alive, they sleep under the same coverlet; when they are dead, they lie in the same grave; how, then, can you say that they are not near?' The boy replied, 'A man without a wife is like a carriage without a wheel; if there be no wheel, another one is made, for he can doubtless get a new one; so, if one's wife die, he seeks again, for he also can obtain a new one. The daughter of a worthy family must certainly marry an honorable husband; a house having ten rooms always has a plate and a ridgepole; three windows and six lattices do not give the light of a single door; the whole host of stars with all their sparkling brilliancy do not equal the splendor of the solitary moon: the affection of a father and mother—alas, if it be once lost!'

Confucius sighing, said, 'How clever! how worthy!' The boy, asking the sage, said, 'You have just been giving me questions, which I have answered one by one; I now wish to seek information; will the teacher in one sentence afford me some plain instruction? I shall be much gratified if my request be not rejected.' He then said, 'Why is it that mallards and ducks are able to swim; how is it that wild geese and cranes sing; and why are firs and pines green through the winter?' Con-

fucius replied, 'Mallards and ducks can swim because their feet are broad; wild geese and cranes can sing because they have long necks; firs and pines remain green throughout the winter, because they have strong hearts.' The youth rejoined, 'Not so; fishes and turtles can swim; is it because they all have broad feet? Frogs and toads can sing; is it because their necks are long? The green bamboo keeps fresh in winter; is it on account of its strong heart?'*

Again interrogating, he said, 'How many stars are there altogether in the sky?' Confucius replied, 'At this time inquire about the earth; how can we converse about the sky with certainty?' The boy said, 'Then how many houses in all are there on the earth?' The sage answered, 'Come, now, speak about something that's before our eyes; why must you converse about heaven and earth?' The lad resumed, 'Well, speak about what's before our eyes—how many hairs are there in your eyebrows?'

Confucius smiled, but did not answer, and turning round to his disciples, called them and said, 'This boy is to be feared; for it is easy to see that the subsequent man will not be like the child.' He then got into his carriage and rode off."

---

* The bamboo grows like the grasses, with joints, but hollow, without any heart at all.

HARMONY BETWEEN HUSBAND AND WIFE.*

If the relations of MANKIND are not esteemed, MAN cannot be rendered perfect (for the discharge of his duties). Of the ties that bind MANKIND together, having disposed of (those of) FATHER and MOTHER, ELDER and YOUNGER BROTHERS, we now come to treat of HUSBAND and WIFE. In this world the HUSBANDS and WIVES that live harmoniously and happy, are very many; and those who are not harmonious and happy, are very few. The root and fountain of this want of HARMONY, generally proceeds from the HUSBAND not being intelligent and upright; whether it is that he despises his wife on account of the poverty of her origin, or dislikes his wife for her ugly face, or gets angry with her for her *natural* being foolish and stupid; seeing then (that for some reason or other) she does not come up to your ideas, you get to be at variance with her; so much so, that right or wrong,

---

* From the CHUN KA PO—The Transmitted Family Pearls. Translated by the late Robert Thom, Esq., while English Consul at Ningpo, China, for a work which he prepared, called the "Chinese Speaker." *Ningpo*, 1846.

[The words and parts of sentences in parenthesis, are such as are needed to give a smooth rendering in English.]

you scold her and abuse her, as if she were a household slave! But as *you* (have begun to) treat *her* thus unharmoniously, *she* will most naturally treat *you* with equal want of harmony! Alas! ye know not that great as are heaven and earth, they depart not from (the harmony that regulates) the MALE and FEMALE (principles!). This (harmony, then, of) HUSBAND and WIFE, is the very basis of all HUMAN RELATIONS.

Think for a moment that there are in the world, of men and women, I know not how many millions, whose having become in this life united as HUSBANDS and WIVES, is entirely owing to the same having been determined in a previous state of existence. Thus to accomplish the calculations of Heaven, is indeed not an easy matter.

Just reflect then! Your wife has turned her back on *her own* father and mother, to come to do homage to your father and mother; she has put away *her own* brothers and sisters, to pay attention to *your* brothers and sisters; she has married into *your* family to bear men-children and to nurse female children; to twist and to twine, to stitch and to sew; to cook for the family, to look after your brewing and washing; to experience, I know not how many hardships; and all this just to look up to you (as her superior) for life, to depend upon you for a livelihood, and to hope that your two hearts will beat together in harmony, and that your household will be beyond imagination peaceful and happy! If you, her husband, should change, (as regards her) your bonds of affection, and on the contrary, cherish (feelings of) disgust and hatred, just put your hand upon your heart, (and ask yourself) is it at ease, or not? If you despise (your wife) because she is poor

—I have frequently seen with these very eyes (let me tell you) a great many rich people's women and girls, whose dispositions have become habituated to pride and haughtiness, who, with reason or without reason, will insult and abuse their husbands, and not incline to meekness and submission! these are certainly not so good as the girls of poor families, who are willing to suffer on your account, both hardships and sufferings! Moreover, in this world, riches and honors do not go round in a circle unchangeably. As for what pertains to the future, how can it be (said to be) fixed and certain? Just now do you say that you are rich and noble? Why don't you look at (the case of) SUNG HUNG?* He was so honorable that he held the post of a great minister of state; the EMPEROR wished to take the princess of Chaou-yang, and bestow her upon him, thus making him his son-in-law! but unexpectedly, he uttered that (remarkable) sentence, "The friendships formed in poverty are not to be forgotten! the wife who (formerly) ate husks with you, is not to be degraded (from her place in) the hall!" so that (even the EMPEROR) could not *force* him (in this matter!)

By this (example) may be seen, that even he who was so noble as to be prime minister, and who was invited by the emperor to become his son-in-law, even he would not change (the object of his affections!) how much less then should you, who have not yet attained to be prime minister, nor have yet been asked by the emperor to become

---

* A famous statesman, and good-looking fellow, who flourished in the reign of KWANG-WOO, of the TUNG-HAN dynasty, about the commencement of the Christian era.

his son-in-law?* Why, then, should you despise your wife on account of the poverty of her origin? If you look upon her face as ugly, I have often seen with these eyes of mine (let me tell you) many ugly women and girls who have enjoyed a great degree of happiness! this it was that gave rise to the saying of our forefathers: "Happiness is found by the side of an ugly person!" Of the womankind who are fascinating and lovely, too many (alas!) are prostitutes, and the vilest of the vile! the proverb saith truly, "Of pretty faces, the majority are unfortunate!" there is not the slightest mistake in this!

If you should now say, My wife's face is not beautiful, why not look at (the case of) Lew Ting-she?† After he had engaged himself in marriage, he returned, having obtained the degree of doctor of laws, [and found] unexpectedly that his affianced wife had already become blind of both eyes; moreover, her family was poor, and did not dare to speak again upon the subject of their nuptials.

Ting-she, however, chose a (lucky) day, and consummated the marriage. When some one advised him to wed the younger daughter, (of the same family) he, Ting-she, would on no account consent! He said, "As for this (poor blind) woman, if I don't marry her, during her whole life she'll have no one to rely upon! (besides) I had already given her my promise! tho' her eyes be blind, yet how can I turn my back upon the first object of my affections?" In fine, he married her, and they lived to a good old age together; not only did he not

---

* *Literally*,—attached to his (*i. e.* the emperor's) horse.

† A famous scholar and upright man of the Sung dynasty, A.D. 1200.

dislike her, but contrariwise they lived harmoniously. Afterwards she bore him two sons, and they both became noble! You observe, that even altho' blind, he was yet content to receive her, [in marriage] how much more then should you, whose wives have eyes, and are not blind?

Ye moreover have not yet attained the degree of doctor of laws! why then should you dislike your wives for being ugly? If you hate them for their stupidity and worthlessness, you must consider that they are *womankind;* that as they cannot read, and do not know their letters, they cannot understand [the principles of] reason! Still further, if their dispositions be prejudiced and lazy, they indeed cannot act quite correctly; but you who are their husbands, must try by every means to instruct and enlighten them; ye may not get angry, neither should you change [in your affections]. Why not look at the monkeys: even these may be taught to act plays; dogs may even be taught to tread in a stone mortar; rats, when taught, can leap in a revolving circle; and starlings may be taught to recite poetry: by this it may be seen that even birds and beasts may by instruction understand what appertains to MAN; how much more then a HUMAN BEING; how can *she* be taught, and yet not learn? Even in one case out of ten thousand, supposing it should so happen that instruction is thrown away, this is just what your [evil] destiny has drawn upon you; you can only esteem [the more] THE RELATIONS OF MANKIND, and rest content with what your FATE has awarded you; you may not cherish anger and hatred. I with these eyes have frequently seen a great many clever and [apparently] steady persons of the fair sex, who [being gifted with] great courage and high talent have yet been guilty of a

number of most ugly actions; and these are not so good as the stupid womankind, who yet know to keep quietly in their places. In one word, I beg to admonish you who are husbands, whatever you are engaged in, you must retire a step, [*i. e.*, pause a little] and reflect; supposing you had married some rash, cruel, and unworthy woman, who by all manner of ways unfeelingly insulted and abused you, and feared not that you might not stand it; how would you feel then, pray? On no account should you again indulge in foolish expectations.

In this world there are several classes of [bad] men, who abandon their wives: these must meet an evil recompense [for their crimes]. Thus, for example, there are those who do not like their own wives, and yet take delight in scheming [to ruin] the womankind of their neighbors; there are those who, having already had boys and girls born to them, [of their wives] get tired of the person that they see every day, and go after new faces, foolishly thinking to take up with concubines and female slaves; there are those who, from having suddenly obtained great wealth, or by good fortune got literary degrees, loathe [the wife] they had known amid poverty, and try by every art to procure some lovely mistress, for dalliance and enjoyment; there are those whose affections are madly entangled in [the snares of] prostitutes, who give themselves up to houses of song and entertainment; there are those who, being merchants, go far-afield and covet some pretty concubine or other, and who year after year, and month after month, think not of returning to their homes; there are those who love gambling, and are fond of law-suits, and who care not for their wives, whether they be good or bad; there are those

who do not look after their proper business, and only think how they themselves are to be warm and well fed; the live-long day they stroll at their ease, or idly lounge about, or they involve themselves in what does not concern them, and as for their wives suffering hunger and cold, they ask not a word about it; and there are those who love their concubines and despise their wives: these several classes of men [I say] have never known the pleasure of singing in chorus, each mutually supporting the other; of playing on the harp and psaltery, keeping the tune to the music,* thus causing their wives to trim their solitary lamp, and to sleep on their lonely pillow; of their wretched and forlorn state, to whom shall they tell the tale? in the dusk of the evening, as the wind [howls] or the rain [falls,] this [painful] feeling [of loneliness] is still more difficult to be borne. As for these sorts of depraved HUSBANDS, I fear that [the full measure of avenging] hatred being heaped together, neither demons nor gods will be willing to spare you.

Now as the husband must certainly live harmoniously with his wife, so must the wife still more esteem her husband. You ought to know that the husband is the wife's HEAVEN! and that to be mild and flexible is the most important duty of WOMANKIND! In every circumstance that may happen, you must [meekly] submit to your husband's commands; you may not rebelliously oppose him. Even should it so happen that your husband is [manifestly] in the wrong, still you must restrain your feelings, and bear with patience; only good-naturedly admonish-

---

* These are poetical expressions denoting the HARMONY which accompanies, or ought to accompany, MARRIAGE.

ing him, and [by behaving so] you will [show yourself] to be A GOOD WOMAN. I have constantly seen the women of the present time [cursed with] dispositions harsh and violent, haughty and puffed up with self-importance; if anything occur that does not exactly jump with their humor, then they commence to speak loudly and to bawl out; going even to the length of cursing and abusing (people); wishing to strike and desiring to be uproarious! (These ladies) either relying upon their mothers' families being wealthy and powerful, or depending upon their own faces being beautiful and pretty, or madly desiring to be rich, and scorning their husbands because they are poor, or clandestinely longing after the illicit pleasure of some handsome gallant, being disgusted with the coarseness and plainness of their partners; (such ladies I say) taking their husbands, and as it suits their pleasure, thus insulting and abusing them, have wandered far from the path of woman's duty!

The women of Yang-Chow,* as they neither rear the *silk-worm* nor weave cloth, (allow) the sun to be shining high (in the heavens) while they have not yet got out of bed. Out of a single head of hair, they make the peony-flower head-dress, and the pyrus-flower head-dress, the head-dress "*à la* two dragons playing with the pearl," the head-dress "*à la* two phœnixes threading the flowers," and a great many other names besides.† They comb themselves during half the day, they look at themselves in the glass, and then take another look;

---

* The author was a native of Yang-Chow.

† What would the worthy author say were he to witness the fashions of the Western world?

till evening comes, and then they drink their wine and (indulge in) idle talk, and sit up for a length of time. If their husbands have plenty of money, then they cut out (handsome) clothes, and purchase (showy) head-gear; they know not in the slightest degree to economize! if their husbands' funds be scanty, still they must have mellow wine and delicate eating; they feel no commiseration (for their extravagance,) they take no delight in managing their houses with diligence and economy; they only like to live well and to work lazily; as regards their household affairs, they go not to look after them, they ask not how much or how little rice there may be (in the store-room,) they know not whether the price of fuel be high or low; with their whole hearts they care for nothing but listless ease and self-enjoyment, and only attend to what is before their very eyes! And still further, there is a class of women, who take pleasure in rambling among the hills, and going to see *reunions;* who enter the temples (of bonzes) to burn incense, so much so that they even lean against the door posts and chat and laugh; they purchase this, and they buy that; they smoke tobacco and look on at card-playing; they play on wind instruments and on stringed instruments; they sing and they chant; in short, there is (no wickedness) that they will not commit! (alas, for such women!) ye never think that your husbands married you into their families, in order that you might manage their household, and augment their estate; and with hearts united (spend a life of) HARMONY together! You must know that when your husbands go abroad, they have to suffer many storms and much hoar-frost (*i. e.*, blasts of adversity); they have to put up with much hardship and mis-

ery, striving to get a little money and food and raiment (for you,) while you are living comfortably at home, well fed and (agreeably) warm! If (under such circumstances) you won't have consideration (for his property,) but will even insist on throwing it away, indulging in extravagant expenses; if you will not desire to learn what is good, then you cause that your husbands' spirits get exhausted (by your cravings,) he will have no road (*i. e.*, door) of escape; his household plans (*i. e.*, means of support) will day by day stand upon a more feeble foundation, and when the latter days do indeed come, his affairs having gone to wreck and ruin, all manner of cold and hunger, of hardship and suffering—all these it will be your lot to go to suffer (along with him!) then, although you may lament and repent, yet then it will be too late! It will be no matter of wonder if your husband no longer loves you, if he wishes to cast you off, and to abhor you! why even the old and young of your own family will wish you dead, the sooner the better; your relations and friends, when they know of it, will desire your speedy annihilation! there is no one who will not talk ill of you, every one will spit at and upbraid you: why then should you make of yourself A WICKED WOMAN of the kind?

Moreover, that you have not in this life been born a MALE, is owing to your amount of wickedness in a previous state of existence having been both deep and weighty; you would not then desire to adorn [virtue,] to heap up [good actions] and learn to do well; so that now you have been haplessly born a [poor] FEMALE! And if you do not this second time speedily amend your faults, this amount of wickedness [of yours] will be getting both deeper and weightier, so that it is to be

feared, in the next stage of existence, even if you should wish for a male's body,* yet it will be very difficult to get it!

You must know, "that for a WOMAN to be without TALENT, is A VIRTUE [on her part!"] No one desires that your *natural* should be intelligent or your abilities of a high order; they only wish that your disposition be mild and obedient, and that in looking after [household] matters, you be diligent and economical! they further desire that you do not disobey and contradict your father-in-law or mother-in-law, and that you do not insult or upbraid your husband! and they still further desire that you should not offend, or cause separation among your elder brothers, or your younger brothers; and that you be not harsh or cruel to the concubines and handmaids [of your household]. If you can so manage matters as to assist your husband in forming his family, and setting up a [respectable] establishment, not only will your husband respect you [for so doing] but beyond that, the father and mother [that you left behind you] in your mother's home, your kindred and friends, what degree of meritorious glory will be theirs; not only will your husband, your sons, and your daughters enjoy therefrom a deal of pleasure, but even you yourself will reap much comfort: these are all most important words that I am speaking to you, YE WOMANKIND; you must treasure them up in your memories; quickly amend and repent, and learn to do well; you may on no account forget [these admonitions.]

---

* Here is a recognition of the doctrine of transubstantiation, as taught by the Budhists.

If the husband and wife live HARMONIOUSLY together, then indeed will the breath of purity pervade your dwelling, your family affairs will prosper by degrees, and every day your happiness will be extreme! The plan by which such harmony is to be obtained (is none other than this:) Ye must love each other tenderly, and treat each other with respect as if you were strangers. Thus rich and poor must reman tranquil among themselves, noble and base must mutually bear and forbear! you may not depend upon your family having heaped up great wealth, and for that reason be proud and haughty; you may not rely upon your personal appearance being noble and *distingué*, and therefore insult and abuse people! even when faults occur between husband and wife, both parties must cover these (as with a mantle,) must make allowances, and bear with patience! ye should take great pains to instruct and admonish each other, to cause (the party in wrong) to give ear (to reason,) and to adopt what is right; ye may not give way to your temper, and storm and get angry! The Book of Odes says, "Keep your house in proper order, and your wife and children will be happy!" This is a text which it would be right for HUSBANDS to recite every day. And Mencius says, ("Ye woman!) you must respect (your father-in-law, mother-in-law, etc., etc., etc.) and guard against (doing what is wrong;) oppose not your husbands!"

WIVES! ye cannot but impress these words on your memories. For the MALE to be firm, and the FEMALE to be flexible, is what reason points out as a proper rule. But in this world you constantly meet with a class of husbands, who (foolishly) love, and (too much) respect their wives, as if they were more honorable or superior (to them-

selves!) if anything occur, they are afraid to go before them; and thus the WOMAN becomes "the roaring lioness of Ho-tung," or "the female fowl that announces the morning!" * Such is by no means a happy omen in a family.

---

* This phrase is taken from the SHOO-KING, and applies to the infamous CHOW-WANG, being governed by his no less infamous wife. For the female bird to crow in the morning is, of course, to usurp her consort's prerogative.

EXTRACTS FROM THE THOUSAND CHARACTER CLASSIC.

This is the second book put into the hands of pupils in the schools. It contains one thousand characters, or words, no two of which are the same.

We borrow from a translation found in the *Chinese Repository*, Vol. IV.

Now this our human body is endowed with four great powers and five cardinal virtues:

Preserve with reverence what your parents nourished,
How can you dare to destroy or injure it?
Let females guard their chastity and purity;
And let men imitate the talented and virtuous.
When you know your own errors, then reform;
And when you have made acquaintances, do not lose them;
Forbear to complain of the defects of the people;
And cease to rely (too much) on your own superiority.
Let your truth be such as may be verified;
And your capacities, as to be measured with difficulty.
Mih, seeing the white silk threads colored, wept:
And the ode praises the pure fleeces of the lambs.

Observe and imitate the conduct of the virtuous;
And command your thoughts, that you may become wise.
Your virtue once fixed, your reputation will be established:
Your habits once rectified, your example will be correct.
Sounds are reverberated in the deep valleys;
And are reëchoed through the vacant halls:
Even so misery is the recompense of accumulated vice;
And happiness the reward of illustrious virtue.
A foot of precious jade stone is not to be valued;
But for an inch of time you ought earnestly to contend.
In aiding a father, and in serving a prince,
Are alike required both gravity and respect.
The duty of filial piety demands every energy;
And fidelity to one's prince extends even to a sacrifice of life:
Be watchful, as though near an abyss or walking on ice,
Always rising early to attend to the comforts of your parents;
Then your virtue will rival the Epidendrum in fragrance;
And in rich exuberance, be like the luxuriant pine;
In constancy, it will resemble the overflowing stream;
And in purity, the waters of the limpid, unruffled lake.
Let your deportment be always grave and thoughtful,
And your conversation calm and decided:
Close attention at the commencement is truly admirable;
Assiduity to the end is equally becoming and excellent:

Such conduct is the basis of every glorious profession;
Its praises are great, and without limit.
Excel in learning, and you will ascend to official station,
Obtain rank, and be charged with the affairs of government:
Then your memory will be cherished like the sweet pear tree;
And when you are gone it will be treasured up in song.
Music has distinctions for the noble and the ignoble;
Different rules of decorum mark superiors and inferiors.
Let superiors live in harmony, and inferiors in concord:
As when the husband sings, the wife joins in chorus.
Abroad, let the teacher's instructions be duly heeded;
At home, let maternal counsels be strictly regarded.
All the children of your uncles and aunts
Should be treated as your own sons and daughters.
Ardently love your elder and younger brothers,
Who are of the same blood and lineage with yourself.
Associates must enjoy each other's affections,
Cutting, grinding, and paring off each other's excrescences.
Benevolence, tenderness, commiseration, and sympathy,
Must not, under any circumstances, be relinquished.
Consistency, justice, purity, and humility should not,
Even in times of great revolution, be neglected.
If the disposition be gentle, the passions will be tranquil;
But if the mind is agitated, the spirit becomes exhausted.

If you seek for realities, your desires will be fulfilled:
If you indulge undue expectations, your wishes will be frustrated.
Firmness of resolution, and steadiness of purpose,
Will certainly secure to you official dignity.
Among the royal cities of the elegant and great nation,
Are the two capitals, the eastern and the western.
Behind the one is the hill Măng; before it, the river Lŏ:
Around the other are the rapid Wei and the meandering King.
Numberless and intricate are the halls and palaces;
Lofty and commanding are the towers and galleries.
Within them are paintings of beasts and birds;
And representations of deities and immortals.
Splendid apartments are opened out on either side;
And on parallel rows of pillars, pavilions are supported.
There are placed the seats for the imperial banquets,
And are heard the stringed and wind instruments of music.
Ascending the steps, and standing on the terraces,
Is a waving sea of official caps, numerous as the stars.
On the right, you pass to the "wide inner hall;"
On the left is the entrance to the "splendid chamber."
There are collected the most ancient books and records;
And crowds of illustrious men are always assembled.

* * * * * * *

The foundation of family aggrandizement lies in husbandry:
Give good attention, therefore, to sowing and to reaping.

Commence your labors on the southern fields ;
For it is there we must first sow our grain.
Taxes are paid in ripe grain; tribute, in the first fruits.
Let the laborers be encouraged and rewarded, the indolent held back, (or degraded) and the industrious brought forward.
Măng Ko (Mencius) esteemed plainness and simplicity ;
And Yu, the historian, held firmly to rectitude.
These nearly approached the golden medium—
Being laborious, humble, diligent, and moderate.
Listen to what is said, and investigate the principles explained ;
Examine men's conduct, that you may distinguish their characters ;
Leave behind you none but purposes of good ;
And strive to act in such a manner as to command respect.
When satirized and admonished, examine yourself,
And do this the more thoroughly when favors increase.

* * * * * * *

Delight in reading and in studying the books found in the market ;
When you find new ones, diligently treasure up their contents.
Be very cautious of speaking hastily or rashly,
For even to the walls of your apartment ears may be attached.
Always provide plain food for your meals,
Thus pleasing the palate and satisfying the appetite.
Those who feed luxuriously loathe rich viands,
While the hungry disdain not dregs and husks.

Even among kindred deference is due to the aged;
And food for the old and young should be different.

* * * * * * *

In epistolary correspondence be concise, speaking to the point;
And in verbal answers be discreet and explicit.
When a person is unclean, he bethinks himself of the bath;
When one takes hold of hot things, he desires something cooling.
The asses and the mules, the calves and the cows,
When they are frightened, leap about and flee away.
Thieves and robbers are to be punished with death;
Rebels and deserters are to be pursued and taken.

* * * * * * *

Years fly away like arrows, one pushing on another;
The sun shines brightly through his whole course,
The planetarium where it is suspended constantly revolves;
And the bright moon also repeats her revolutions.
To support fire, add fuel; so cultivate the root of happiness,
And you will obtain eternal peace and endless felicity.
Let your step be even, and keep your head erect;
And looking up or down, maintain the respectful demeanor of courts and temples;
Let your dress be complete, and your deportment sedate,
Sustaining a modest, retiring, unobtrusive manner.

EXAMPLES OF FILIAL DUTY.*

In the Chow dynasty lived Chung Yew, named also Tszeloo, who, because his family was poor, usually ate herbs and coarse pulse, and he also went more than a hundred lí to procure rice for his parents.

"'Alas!' said Tszeloo, 'although I was a scholar, yet my parents were poor, and how was I to nourish them?' Exhausted, he traveled the long road, and cheerfully brought the rice for his parents. Pleasantly he endured the toil, and exerted his utmost strength without any commendation. At that time, his lot in life was hard and unfortunate, and he little expected the official honors he afterwards enjoyed. But when his parents were dead and he had become rich and honorable, enjoying all the luxuries of life, then he was unhappy and discontented; not cheerful, as in the days of his poverty, nor happy, as when he ministered to his parents' wants."

---

* From the "TWENTY-FOUR EXAMPLES OF FILIAL DUTY"—one of a class of works styled "juvenile" or "toy books."—CHINESE REPOSITORY, VOL. VI.

During the Han dynasty lived Tung Yung, whose family was so very poor that when his father died, he was obliged to sell himself in order to procure money to bury his remains.

"Tung could not endure to behold his father's bones lie exposed, but to bury them he had not the requisite means. He saw that his household goods were not sufficient, and he said, 'This little body, what is the use of it? If I sell my body, I can redeem it again; and thus can bury my father, who will not be dishonored.' His filial piety moved Heaven to direct a female, in a superhuman form, to come and help him in fulfilling his engagement; she wove three hundred pieces of silk, and thus procured the redemption of a man of truly filial heart."

In the time of the Han dynasty lived Keäng Kih, who, when young, lost his father, and afterwards lived alone with his mother. Times of commotion arising, which caused them much distress, he took his mother on his back, and fled.

"Passing over the hills and wading through the streams, he carried his mother with much difficulty. It was during a year of famine, when all the inhabitants of the land were in confusion from the scarcity of food, and engagements were frequent between the soldiers and banditti, and signal fires were lighted on the high hills. Keäng was fearful lest the robbers should meet him on the road and plunder him, and they did seize him, regardless of his cries and tears, and were about to rob him; but when they knew of his filial piety and affection

to his mother, they permitted him to proceed. While journeying, he was too poor to procure any food beyond the bare necessaries of life; and because he could not provide comforts and delicacies for his mother, he was grieved as if it had been his fault. He went and hired himself to labor; with the greatest diligence he adhered to his purpose to sustain his mother; and soon the stranger obtained an abundance of food and clothing. His success caused his mother to rejoice, and they were both delighted, she forgetting her former hardships in the joy that filled her bosom."

In the Han dynasty lived Hwang Heäng, who, when only nine years old, lost his mother, whom he loved so ardently and remembered so strongly that all the villagers praised his filial duty. He was employed in the severest toil, and served his father with entire obedience.

"When the heat of summer made it difficult to sleep quietly, the lad knew what would be for the comfort of his venerated parent. Taking a fan, he slowly waved it about the silken curtains, and the cool air expanding, enveloped and filled the pillows and bed. In winter, when the snow threatened to crush in the roof, and the fierce wind shook the fences, and the cold penetrated to the bones, making it hazardous to unloose the girdle, then Heäng warmed his father's bed, that he might not fear, because of the cold, to enter the 'place of dreams.'"

During the Han dynasty lived Ting-Lan, whose parents both died when he was young, before he could obey

and support them; and he reflected that for all the trouble and anxiety he had caused them, no recompense had yet been given. He then carved wooden images of his parents, and served them as if they had been alive.

"He remembers his parents, but cannot see them; he carved wood to represent their persons. He believes that their spirits are now the same as when they were alive, and his guileless heart trusts that their manes have entered the carved images. He cannot rest until he has made their statues, so strong is his desire to nourish and reverence them. He now reveres them, although dead, as if they were alive; and hopes that they will condescend to inhabit his ancestral hall."

During the Han dynasty lived Tsae Shun, whose father died when he was young, and who served his mother very dutifully. It happened that, during the troubles of the times, when Wang-mang was plotting to usurp the throne, there were years of scarcity, in which he could not procure food, and Tsae was compelled to gather mulberries, which he assorted, putting them into two vessels.

"Anxious and fearful, he seeks for food; unremitting in his exertions, he takes up his baskets, and wends his way to the distant forest, and penetrated into the thicket, where he finds many mulberry trees. His hunger now has something to satisfy its cravings; he also remembers his mother, and that he must carry some to her. The ripe and unripe berries he does not put together, but divides them, so that mother and son can each have

their proper portion. The chieftain heard of his conduct, and highly praised him, conferring a gift upon him, and speaking of his filial piety to all around. Taking up his rice and flesh, Tsae returned home to his mother with the provision; and in joy, they even forgot that the year was one of dearth."

During the Tsin dynasty lived Wang Tseäng, who early lost his mother, and his stepmother, Choo, had no affection for him. His mother was in the habit of eating fresh fish at her meals, but winter coming, the ice bound up the rivers.

"The river is firmly bound up by ice, and the fish are hidden in their deep retreats. Perturbed and anxious, Wang goes out to seek the fish, apparently forgetting that it was winter. His determination is irrevocable, and although it is at the risk of his life, he will go. He was not dismayed at the coldness of the snow, nor terrified at the fierceness of the winds. Even the wicked spirits were intimidated from injuring him, and durst not molest him. If metals and stones can be opened, shall ice be considered too difficult to rive? The frisking fish came upon the surface of the water, obedient to the hand of him who would take them out. A thousand ages cannot efface [the remembrance of] the crack in the ice, nor obliterate the fragrant traces of so worthy an action."

In the Sung dynasty lived Choo Showchang, whose mother Lew, when he was seven years of age, because

she was hated by his father's wife, left the family; and mother and son did not see each other for about fifty years.

"Thus Choo exclaimed: 'I have a mother, but alas! separated, we abide in different villages. It was not the free will of my mother which led her thus to forsake her son, but the envious mistress compelled her to go. Without a mother, on whom shall I rely, and to whom pour out my sorrows and cares? Now I am grown older, and have become an officer, but as yet I have not been able to recompense the kindness of my parent. In what place among all the countries under heaven, does she live? I am determined to resign my office, and seek her abode, not deterred at the trouble of the search. To effect it, I will part from my family, and no longer be a companion with them. I will not return till I find my mother, and they need not wait in expectation of me!' Heaven directed his way, and he came into Tung-chow, where she resided. When the mother and son met each other, joy and grief together arose; for they had been separated for fifty years, mourning because they were so far apart. But now in one hour, all their long accumulated griefs were disburthened, and joy and gladness filled their hearts. Choo possesses the true heavenly disposition, and honors and riches cannot destroy his affection for his mother. He is more worthy of being praised than Wang-ling or Hwân-heaou."

In the reign of Yuen-yew of the Sung dynasty, Hwang-Ting-keen filled the office of prefect. He was of a very dutiful disposition, and although he was honorable and

renowned, yet he received his mother's commands with the utmost deference.

"Well written poetry flows along like rills meandering among the hills and valleys! This instance of a filial heart has not yet been brought into much notice. Daily he washed his parents' furniture; and both she who dwelt in the curtained room, (his mother) and he who remained in the hall, (his father) strove to express the merits of their son. It would be difficult to find another child that would have done so; all would be dilatory and unwilling, and where shall we meet another who would perform such drudgery themselves with alacrity and pleasure? Although elevated to an honorable position, he does not hesitate to perform those troublesome and minute duties, for he loves his parents: how can we suppose that he will change from what he was when young and unhonored!"

CHINESE MORAL MAXIMS.*

Though the good man be plunged in want, his virtue still remains to him.

The poverty of others is not to be ridiculed, for the decrees of destiny are in the end equal; nor are the infirmities of age a fit subject for laughter, since they must at last be the portion of us all.

Though the white gem be cast into the dirt, its purity cannot be (lastingly) sullied; though the good man live in a vile place, his heart cannot be depraved.

If you do not entreat their assistance, all men will appear good natured; if you do not want to drink, it makes little difference whether the wine be dear or cheap.

It is not easy to stop the fire, when the water is at a far distance: friends at hand are better than relatives afar off.

There are only three great rules to be observed by those who hold public situations, viz: To be upright, to be circumspect, to be diligent. Those who know these three rules, know that by which they will insure their own safety in office.

---

* Taken from a work compiled by John Francis Davis, F.R.S., China, 1823.

A man's prosperous or declining condition, may be gathered from the proportion of his waking to his sleeping hours. Unsullied poverty is always happy, while impure wealth brings with it many sorrows.

The fame of men's good actions seldom goes beyond their own doors; but their evil deeds are carried to a thousand miles' distance.*

The sincerity of him who assents to everything must be small; and he who praises you inordinately to your face must be altogether false.

Petty distinctions are injurious to rectitude; quibbling words violate right reason.

Though powerful medicines be nauseous to the taste, they are good for the disease; though candid advice be unpleasant to the ear, it is profitable for the conduct.

To show compassion toward the people by remitting the severity of the taxes, is the virtue of the prince; and to offer up their possessions, sinking their private views in regard for the public, is the duty of the people.

The advantages of wise institutions can be sought for only in an inflexible observance of them.

If a man does not receive guests at home, he will meet with very few hosts abroad.

There are plenty of acquaintances in the world, but very few real friends.

The evidence of others is not comparable to personal experience; nor is "I heard," so good as "I saw."

We should make it the business of our lives to control

---

* "The evil which men do lives after them;
The good is oft interred with their bones."
—*Shakspeare.*

our temper; and whenever we find it becoming unruly, that instant bring it into order.

Wisdom, virtue, benevolence, and rectitude, without politeness, are imperfect.

The dread of punishments is the best method of avoiding them.

It is better to believe that a man does possess good qualities than to assert that he does not.

As it is impossible to please men in all things, our only care should be to satisfy our own consciences.

A man's countenance is a sufficient index of his prosperity or adversity, without asking him any questions.

Adversity is necessary to the development of men's virtues.*

It is too late to pull the rein when the horse has gained the brink of a precipice; the time for stopping the leak is passed, when the vessel is in the midst of the river.

The scholar is acquainted with all things, without the trouble of going out of doors.

Those who respect themselves, will be honorable; but he who thinks lightly of himself, will be held cheap by the world.

Great promises are not followed by corresponding actions.

As the behavior of the world toward men of learning is respectful, learned men should have a due respect for themselves.

Expel pernicious doctrines, that the true code may be duly honored.

If the stream be not confined, it will soon flow away

---

* "Sweet are the uses of adversity."—*Shakspeare.*

and become dry; if wealth be not economized, there will be no limits to its expenditure, and it will soon be wasted.

It is easy to convince a wise man; but to reason with a fool is a difficult undertaking.

To meet an old friend in a distant country may be compared to the delightfulness of rain after a long drought.

Speak of men's virtues as if they were your own, and of their vices as if you were liable to their punishment.

The slow horse is fated to receive the lash; the worthless man will ultimately get his deserts.

Inattention to minute actions will ultimately be prejudicial to a man's virtue.

Though a poor man should live in the midst of a noisy market, no one will ask about him; though a rich man should bury himself among the mountains, his relations will come to him from a distance.

Knowledge is boundless; but the capacity of one man is limited.

Plausible words are not so good as straightforward conduct.

A single conversation across the table with a wise man, is better than ten years' mere study of books.

Virtue is the surest road to longevity; but vice meets with an early doom.

The spontaneous gifts of Heaven are of high value; but the strength of perseverance gains the prize.

In the days of affluence, always think of poverty; do not let want come upon you, and make you remember with sorrow the time of plenty.

Prevention is better than cure.

Modesty is attended with profit; arrogance brings on destruction.

It is equally criminal in the governor and the governed, to violate the laws.

Meeting with difficulties, we think of our relations; on the brink of danger, we rely on our friends.

Do not love idleness and hate labor; do not be diligent in the beginning, and in the end lazy.

The mulberry slip follows its youthful bent.

He who can suppress a moment's anger will prevent lasting sorrow.

Better to be upright with poverty, than depraved with an abundance.

The man of worth is really great without being proud; the mean man is proud, without being really great.

Do not anxiously hope for what is not yet come; do not vainly regret what is already past.

Water must be kept in by dykes; the passions must be ruled by the laws of propriety.

If you have fields, and will not plow them, your barns will be empty; if you have books, and will not give instruction, your offspring will be ignorant.

When you are happier than usual, you ought to be prepared against some great misfortune; living in peace, you should think of danger.

When the mirror is highly polished, the dust will not defile it; when the heart is enlightened with wisdom, licentious vices will not arise in it.

Forming resentments with mankind may be called "planting misery."

In enacting laws, rigor is indispensable; in executing them, mercy.

Do not consider any vice as trivial, and therefore practice it; do not consider any virtue as unimportant, and therefore neglect it.

If man's desires and wishes be laudable, Heaven will certainly further them.

Following virtue is like ascending a steep; following vice, like rushing down a precipice.

Those who have discharged their duties as children, will in their turn have dutiful children of their own.

He who tells me of my faults is my teacher; he who tells me of my virtues does me harm.

Let your words be few, and your companions select: thus you will avoid remorse and repentance; thus you will avoid sorrow and shame.

If a man's wishes be few, his health will be flourishing; if he has many anxious thoughts, his constitution will decay.

Honors come by diligence; riches spring from economy.

If you wish to know what most engages a man's thoughts, you have only to listen to his conversation.

Do not rely upon your wealth to oppress the poor; do not trust to your power and station to vex the orphan and widow.

Draw near to the virtuous, that their virtue may be imparted to you; flee away from the vicious, that misfortune may be kept far from you.

Propagate good instruction, to correct men's vices; part with your wealth, to effect men's happiness.

If a man be not enlightened within, what lamp shall he light? If his intentions are not upright, what prayers shall he repeat?

Throughout life, beware of performing acts of animosity; worthless men will always suffer rubs from others as bad as themselves.

The duration of wealth ill-gotten, is as that of snow on which hot water is poured; the possession of lands improperly obtained, endures as long as the sands heaped up by the waves.

The best cure for drunkenness is, whilst sober, to observe a drunken man.

When you put on your clothes, remember the labor of the weaver; when you eat your daily bread, think of the hardships of the husbandman.

Would you understand the character of the prince, examine his ministers; would you know the disposition of any man, look at his companions; would you know that of the father. look at his son.

APOTHEMS AND PROVERBS.*

If the blind lead the blind they will both go into the pit.

Misfortunes proceed from the mouth, and by the mouth diseases enter.

A fair wind raises no storm.

The error of a thought the regret of a whole life.

A little impatience subverts great undertakings.

Vast chasms can be filled; the heart of man is never satisfied.

Diseases may be healed, but fate cannot be remedied.

The body may be healed, but the mind is incurable.

Instruction pervades the heart of the wise, but cannot penetrate the ears of a fool.

A man may be deprived of life, but a good name cannot be taken from him.

The extreme of joy is the beginning of sorrow.

Every man sees the faults of others, but cannot discern his own.

---

* From Notitia Linguæ Sinicæ; translated from Chinese into French, by Premare; and from French into English, by J. G. Bridgman.

Words spoken are as wind; the tracing of the pencil remains.

Man sees only what is before him, but heaven beholds all things.

Mere sound is empty; what is seen is solid: what is heard is doubtful; what is seen is certain.

Heaven directs the ways of men as a pilot directs a ship.

If the fence is secure, the dogs will not enter.

Better strong within than strong without.

With money one can raise a spirit; without it, he cannot command a man.

Virtue requires no coloring.

A near friend is better than a distant relative.

Good works remain at home; the evil, travel far abroad.

The foolish husband fears his wife; the wise woman fears her husband.

Men's fortunes are as variable as the weather.

What is easily acquired is easily lost.

Never engage in what you would fear to have known.

The injustice of man may be endured, but the wrath of heaven destroys.

Obsequiousness makes friends; truth excites hatred.

A thing cannot be at the same time both true and false.

A man's face is known, but his heart cannot be told.

Man contrives, but heaven decrees.

A wise man will not reprove a fool.

To indulge a servant is not safe; and to deceive a child is not proper.

The tiger does not walk with the hind.

He who pursues the stag disdains to notice the hare.

The tiger does not molest a lying carcase.

He who neglects a good opportunity must not afterwards complain.

Trouble neglected becomes still more troublesome.

Wood is not sold in the forest, nor fish at the pool.

He desires to hide his tracks, and walks upon the snow.

His desire to become agreeable renders him disgusting.

He seeks the ass, and lo! he sits upon him.

When the master is not rigid, the servant is remiss.

For the crime of one, the whole family suffers.

Speak not of others, but first convict yourself.

If the root remain, the grass will grow.

Great pleasures are purchased only with great pains.

Do not choke yourself in eating, nor let your foot slip in walking.

A slight deviation leads to a great error.

A man is not always known by his looks, nor is the sea measured with a bushel.

A gem is not polished without rubbing, nor is man perfected without trials.

Extreme peril requires extreme effort.

A word spoken in the ear is heard a thousand miles off.

Ivory does not come from a rat's mouth.*

If I keep with my own wife, she will not be debauched by others.

The wise forget past injuries.

Man lives one age, the flowers one spring.

Better not be, than be nothing.

The good seek each other, the bad mutually repel.

---

* Do not look for wisdom out of the mouth of a fool.

One thread does not make a rope; a swallow does not make a summer.

Domestic foibles must not be exposed.

A faithful subject dies without fear, and a virtuous woman meets danger with delight.

Between husband and wife there must be all affection; between friends all fidelity.

Consider the past and you will know the future.

Though the sword be sharp, it will not wound the innocent.

Sensual indulgence is the greatest evil; filial obedience is the highest good.

Great effects require great efforts.

Not only beauty but talents may infatuate a person.

Great humility secures great honor.

That which soars not high is not hurt by a fall.

When wealth is not rightly obtained, misfortune is sure to follow.

While the two contend a third secures the gain.

A day of sorrow is longer than a month of joy.

The whole world presents no continual feast; no earthly pleasure is permanent.

No distance can separate what heaven unites, or unite what heaven separates.

The prisoner dreams of freedom; the thirsty of springs of water.

It is only the naked who fear the light.

A flower is not in bloom a hundred days, nor a man in his prime a thousand.

He who is not grateful is unworthy of being called a man.

It is not wine that makes a drunkard, the man intoxicates himself.

He who shakes the bush rouses the serpent.

If the escort proceed a thousand miles, a separation must at length occur.

A strife may be properly ended, but not properly begun.

If what we see is doubtful, how can we believe what is spoken behind the back.

Do not show your cash when you go to the market.

Obedience is better than respect.

True gold does not fear the fire.

Every man to his taste.

Wine will both finish and furnish business.

Wine discovers the sentiments of the heart.

The full moon does not last, and the bright cloud soon vanishes.

It is man who is bad, not the law.

Happy is he who fights with himself; wretched who contends with others.

Night comes alike to the young who wake, and to the old who sleep; both old and young are exposed to death.

Blessings come not in pairs; calamities occur not single.

MORAL APHORISMS, BY THE DOCTOR HU TSIN-YANG.*

If an upright heart be not maintained, interment in a lucky place avails nothing.

Without filial duty to parents, sacrifice to the gods avails nothing.

If there be discord between brethren, harmony among friends avails nothing.

With a disorderly life, pursuit of letters avails nothing.

With a proud temper cherished, universal knowledge avails nothing.

If folly guides in the transaction of affairs, perspicacity of intellect avails nothing.

If the natural constitution be not attended to, to swallow medicine avails nothing.

If fate be unpropitious, wild endeavors (to gain the desired end) will avail nothing.

With the substance of others unjustly possessed, almsgiving avails nothing.

If lustful desires be entertained, piety and devotion avail nothing.

---

* Transactions of Chinese Branch of Royal Asiatic Society, Part III, 1851-2.

ANCIENT CHINESE POETRY.

THE HARMONIOUS WATER BIRDS.*

The harmonious voices of the sacred water-birds
Are heard from their river island home:
This excellent damsel, retiring and mild,
Is a lovely mate for our virtuous prince;
On the waves of the river's running stream,
(The Hang plant's stalks' uneven stems)
Are swaying to and fro:
This excellent damsel, retiring and mild,
When waking and sleeping, our prince was seeking.
While seeking, but not having found,
His troubled thoughts waking and sleeping exclaimed,
How long! Oh how long!
He turns him around on his bed, and turns back,
He turns him all around and returns,
The Hang plant's stalks' uneven stems
Are swaying to and fro. He gathers them now;

* Ode first, of the Book of three hundred Odes; *Chinese Repository*, Vol. XVI.

This excellent damsel, retiring and mild,
With lutes and guitars he welcomes her home.
The Hang plant's stalks' uneven stems
Are swaying to and fro, they are fit for offering now.
This excellent damsel, retiring and mild,
With music of bells and of drums, come welcome her home.

VERSES FROM THE TAI YA.*

The following verses are extracted from a collection of odes written under the first emperors of the Cheú dynasty. During the time of Lé wáng, B.C. 850, the affairs of the State were in disorder, and a poet uttered the following complaints:

Against that wild and hostile gale,
The panting traveler's strength must fail.
Willingly would the people bring
Good words of wisdom to their king;
But ah! they are compelled to say,
The time to act is far away.
It would be better for us now,
To seek the fields, and delve, and plough;
Resign state service, and instead
Toil with the people for our bread.
To labor in the fields all day,
It is a heavy price to pay;
But it were better not to grieve,
And earn by toil wherewith to live.

---

* From the "Transactions of the China Branch of the Royal Asiatic Society," 1853, Part IV, page 55.

VERSES BY THE POET SU.*

To a new and lonely home,
Seeking quiet I have come,
Cherishing, while none intrude,
Thoughts in love with solitude.
Mountain prospects front my door,
And the Túng flows on before.
In its waters deep I see
Images of house and tree.
'Neath that thicket of bamboo,
Snow lies all the winter through.
In my darkened cottage home,
Long ere nightfall all is gloom.
In this unobserved retreat,
Freed from the gay world I sit,
Listening to the birds that sing
Anthem to the welcome spring.

---

* Translation of Chinese Poetry of the mediæval period—see "Transactions of the China Branch of the Royal Asiatic Society," Part IV, 1853, page 57.

MODERN CHINESE POETRY.

The verses given below are by Commissioner Lin, from the SHAY YING LOW SHE WHA—verses and prose from the Eagle-shooting Turret, printed in Fuh-chow-Foo, and translated for the *Transactions* of the China Branch of the Royal Asiatic Society, Part III, 1851–2.

Commissioner Lin, as near as we can learn, was born in Fuh-chow-Foo about 1787. He was distinguished as a scholar, and honored with many high offices under government. About 1838, he was commissioned as Prefect of Canton, and charged especially "to punish the consumers of opium." His activity and the vigor of his policy were the immediate cause of hastening the rupture between China and England, and of bringing on the war. In consequence of the troubles caused the government by his *too faithful* discharge of duty, he was recalled, was degraded in rank, and afterwards banished to E-lí, a desolate region far in the northwest territories of China. Some of his verses have reference to that banishment.

He was afterwards released, his rank restored, and he was again honored with imperial favor.

He was a voluminous writer. He prepared maps, geography, history, and statistics, respecting the different nations of the earth. He died about 1851.

Of the Poetical Compositions of Lin, a few translated specimens follow. They are crowded with allusions to the classics and to the legends of China. Lin's poetry is the subject of the highest eulogies from the critics of his nation; they call it bold, elevated, pathetic—exhibiting the warmth of his affections and the power of his mind. He is almost invariably spoken of under the title conferred upon him by the emperor—*Wăn Chung Kung*—"the literary and faithful."

STANZAS WRITTEN WHILE ON HIS BANISHMENT, THREADING THE PASS OF KEAYU, A GATE OF THE GREAT WALL ON THE BORDERS OF KAN-SUH.

Proud towers the frowning wall that bounds the west,
Here the tired exile reins his steed—to rest.
Turret on turret in mid-air suspended,
Till with the distant woods of *Shen-se* blended;
Tower rears on tower upon the *Sze-chuen* clouds,
And mighty mountain upon mountain crowds;
Their craggy peaks up to Heaven's boundary rise
While the waste's vast extension dims men's eyes.
*Yaou-han's** most perilous pass, discern'd from hence,
Is but a clay-clod to the visual sense.

---

* Yaou-han is a mountain pass in Shen-se renowned for the dangers of its defile. It was here the overthrow of the Tsin dynasty took place.

Other scenery that he meets with is thus described—

The orient to the occident opes its door,
On star-lit plank* new regions I explore,
Soft reed-born music† o'er the waste is flung;
O'er my sword bent, I track the towers-crowned Tung,
In the moon's light the horses quench their thirst,
And 'midst the desert-tempests hawks are nurst:
Loo-tung's wild wastes of mountains and of seas
Alone present such fearful scenes as these.

There is a charm of real tenderness in Lin's verses to his wife, expressing the delight he felt at receiving her portrait—assurance in his exile of her unchangeable affection. She is spoken of as a lady of high education, but appears to have suffered from some deformity in her hands, to which he makes allusion in his address:

Like the wild water-fowls, in mutual love
Each upon each dependent, did we move;
But now—grief-stricken—a poor, lonely man,
I roam in desolate exile! Still the ban
Of separation is less hard from thee—

---

* Orig. "Like Powang I embark on a star-lit log to discover new regions." Tradition reports that in the thirtieth year of Yaou, a great log was seen in the western ocean, bearing a light which shone brightly during the darkness, but was invisible in the day. This log floated periodically round the Four Seas, making the circuit once in twelve years, and was called the "penetrate moon log," or pendant star log.

† "Reed echoing reed pours forth the air of Cheh-lih over the desert." Cheh-lih air—a foreign song.

Beloved! than would the horse-hide cerement* be!
Why should I weep?—I breathe the mountain air,†
Although a herdsman's humble garb I wear—
Yet I *must* weep—for my mind's troubled eye
Sees thee on suffering's couch of misery;
Thy gay cosmetics all neglected,—thou
Dost never seek the flattering mirror now;
Yet thy fair characters, in verse outpoured,
Have raptured all my soul—mine own adored!
I see thee,—welcome thee,—in every line,
Whose every pencil touch, dear Wife! is thine!

He proceeds:—

Oft think I of thy shrivel'd hand again!
Well may it guide a melancholy pen!
Shall it not be restored? the wondrous gem
Shines on thy verses, spiritualizing them
As with a heavenly agency.‡ Grass of gold,§
Thou scatterest—and thy mystic strains unrolled,
Make my heart vibrate. There's a power in song,

---

* Ma Yuen, a hero of the Han dynasty, in order to show his devotion to his country, exclaimed, "Let me die in battle, and my corpse be wrapped up, and sent home in a horse's hide."

† Orig. "I am a free traveler"—implying resignation to his fate, and rejoicing that he was not in confinement. The weeping in herdsman's clothes refers to an adventure of Wang chang, an official of rank under the Han dynasty.

‡ The wondrous gem refers to the sudden cure of a deformity of the hand which is reported to have happened to a wife of Kow Kwo under the Han dynasty.

§ This refers to the lanceolated leaf strokes formed by the Chinese pencil in writing, and which are much admired.

Stronger than sorrow—was not Tsai Leuen* strong
In all her grief? how blest, my wife! to hear
Thy heart-thoughts pour'd so sweetly in mine ear—
As if thy very soul were stamp'd in strains
Of truth and love—to lighten all my pains.

The lines which follow, also written during his banishment, are full of metaphors having reference to the miseries inflicted upon him by his banishment from the Emperor's presence:

Thick falling flakes of all-pervading snow†
Hide heaven above,‡ and shroud the earth below
In trackless desolation; stumbling on
With broken shoes, I front the blast§—alone;
In the deep snow, up to his ears, my steed
Is sepulchred. Upon the raven's head
The snow drops perseveringly;—but oh!
That head becomes not whiter from the snow.‖
Le soo's wild host in vain I seek around;¶

---

* Tsai Liuen was a fairy, who married a man called Wan Sŭh. She wrote poetry to support herself, and bore her misfortunes with much serenity.

† The flakes of snow are meant to indicate his political deficiencies and errors.

‡ *Heaven*—the favor of the sovereign, the son of heaven.

§ *Blast*—the Emperor's displeasure.

‖ This passage refers to the hopelessness of his condition, and the small chance of his return from banishment.

¶ Le soo, a general of the Tang dynasty, availed himself of a snow-storm to capture a town, and thus obtained the favor of the emperor. Lin deplores that the absence of all that favored Le soo prevents his earning his sovereign's approval.

In what poor hut can Yuen-gan now be found ?*
The pines and the bamboos are buried all ;†
White streamers float—and cups of silver fall.‡

The following is a translation of another of Lin's plaints. The humble cruise—the muddy urn—the grain-heap—are all the accompaniments and the evidences of degradation and misery. His recourse to the contents of the cruise only augments his suffering. The allusion to the *han chung*—literally "cold or chilled insect"—cannot be transferred to English. The animal is said to be a winged quadruped, sometimes called *Han haou chung*, inhabiting the Woo Tai mountains of Shan-se. Its summer plumage is reported to be most splendid, and its song or

---

* During the Han dynasty a heavy snow-storm fell in Ho-nan at Loyang, and lay ten feet deep upon the ground. The magistrates ordered an investigation, and found all the inhabitants engaged in sweeping the snow from their doors except one Yuen-gan, who was reported to be dead. On entering his house, the magistrates found him in his bed, and inquiring the reason, he answered. "In these heavy snow-storms the people all starve. It is not seemly that I should go out, interfere with, or annoy them." The Che-hëen was so delighted with his disinterestedness, that, deeming him a sage, he gave him employment, and he eventually became a famous magnate. Lin implies, that during the snow-storm, there will be no search in his case for one to be called to public honors.

† Lin compares himself to the pines and bamboos all hidden by snow.

‡ A line borrowed from a poem of Han-yü under the Tang dynasty.

"The chariot is chased by the snow, and the whitened streamers flutter ;
The horse is pursued, and flings on every side cups of silver,"

referring to the cup-like forms flung from the horses' hoofs when galloping through snow.

call at that period is "*Fung hwang pŭh joo wo!*—The Phœnix does not equal me." But as winter approaches, the gay plumage disappears, and it wanders about, a poor unfledged fowl, crying, "*Tih kwo tscay kwo*—What I must bear I bear." These last words are introduced into the poem. The antithesis of the original is pretty, and verbally rendered thus:—

> Wish sleep—no sleep—night descends eternally,
> What must be borne, I bear—the cold insect cries.

The reference to the useless and broken wheel—scorned and laughed at—is a bitter allusion to the supposed termination of his official career:—

> My half-exhausted cruise hath nothing left
> But thick and muddy drops; fatigued—bereft,
> I pant—and ask a cooling draught in vain.
> Fain would I sleep, but when will sleep again
> Visit these weary nights—so dark—so long—
> O woe! O woe! is all the Han chung's song.
> Could wine restore the free, the tranquil breast,
> Like an old broken wheel—men's scorn and jest—
> I rise and sink—my empty cruise is all
> My pillow; yet for others there shall fall
> Wine from the grain-heap, while for me unblest
> My grain-heap is my only couch of rest.

Though the general character of Lin's poetry is grave and gloomy, he sometimes breaks out in assumed gayety. For example:—

> Nay! what's the use of grieving?—I'll laugh my woes away,
> And bear my bosom loftily, and to my spirit say,—
> Why, life is full of errors, and place is full of strife,

And when life's props are wanting, how weak a reed is life!
The winds and waves are roaring—the distant hills they hide;
Through sand and dust I wander, perplexed on every side.
I'll hear the children prattle—I'll joy me in their folly,
I'll watch the lanterns carelessly—and chase my melancholy.

The two last lines refer to a foolish fellow called *Chaou Laou*—"Old Chaou"—often spoken of in Chinese novels. He is said to have construed the derision of the boys and their poking their lanterns at him, as evidences of their good will.

Another ode runs thus:

On my weak frame a heavy burden lay,
Heavier and heavier—from my strength's decay.
I cannot bear the load—and yet for thee,
My country! Life or death would welcome be.
Why seek—why shun or life or death?—for still
Ill will be blent with good, and good with ill.
My honors—my disgrace alike record
The abounding favor of my Sovereign Lord;
And to his will submitting, I'll become
The meanest soldier of my penal home;
I with my laughing wife will laugh and play,
Talk of old times—while she shall sing the lay,
"Risk not your venerable scalp, I say."

These verses are characteristic of the prostrations of the Chinese mandarins before the emperor. They invariably profess to receive his rewards and punishments with equal respect—nay, often when misfortunes have attended their administration, they solicit punishment, even condemnation to death, for having been unable to accomplish the wishes of their sovereign.

The last line refers to a curious tradition respecting an old man and practiced poet named Yang-po, whom one of the emperors of the Sung dynasty wished to employ in a public post, but the old man refused; on which being summoned to the emperor's presence, the emperor asked why he had not appeared, (to be initiated into office) and what poetry he had lately produced. Yang-po answered, he had not come, because his wife had taken poetry-making out of his hands, and had favored him with this quatrain :—

Tipple no more, thou silly one !
  But stop thy mad and foolish strains ;
Now thy official life's begun,
  Risk not th' old scalp that holds thy brains !

This, as may be supposed, was an impromptu effusion of his own, but it answered its purpose. The emperor was delighted with the cleverness of the joke, and Yang-po was allowed quietly to wend his way homewards.

In the domestic schoolroom thou art found,—
So friends report thee—scattering knowledge round,
O sweet to hear the echoing hall resound
With verse and music—thou art well employ'd.
Be my old wines expended and enjoy'd,*
In liberal streams ! Disport thyself and sing,
And play in laughing rhymes with *King* and *Ping*,†

---

* A report had reached Lin that a draught of medicated wine had been beneficial to his wife's health—so he urges her to continue its use.

† Rhyming *King* and *Ping*. There is a story in the History of the Southern Dynasties, of Sun King-tsun, a famous general in the

Call to the merry hall our grandsons too,
And teach them how to read their *che* and *woo;**
Upon the chess-board strive to win the day,
And never lose your temper in your play.
Time's snows are on my head—and youth is gone,
And spite of thought, disease and death come on;
Why should I fly from what I cannot shun?†
I see thee in a distance—cherish'd one!
With hair dishevel'd—while men shout the name
Of this man's honor and of that man's fame.
While I and mine‡ are wandering! Grief! be still'd;
Go! till the garden; cultivate the field;
Yet may I join thy rustic toils, content

---

time of Woo Te, of Leang, who on his return from a warlike expedition went to court and found the Emperor and his friends amusing themselves with the *bouts rimés.* "He cannot make poetry," said they, and the Emperor would not allow him to join the game. On his entreaty not to be excluded, the only remaining rhyme was handed to him; it was *King* and *Ping*, meaning "quarrelsome" and "sick." But Sun King-tsun improvised this *quatrain:*

I went—my family grieved; I came,
And the pipes and the drums are rolick*ing;*
And I ask the passengers now I'm home—
Am I not like the famous Ho Kheu-*ping?*

Ho Kheu-ping was an illustrious general who subdued the Heung noo, and Sun King-tsun was not deemed the less happy, in that the concluding *ping* was only in sound, but not in character, the same with that handed over to his sagacity.

* Read *Che* and *Woo.* It is said that Pih Lo-tëen, a poet contemporary with Le Tai-pih, learnt the two characters when only a few months old; they had been pointed out by his nurse.

† The line is Byron's, the thought is Lin's.

‡ Orig. "I and my son."

With a hind's wages*—'neath a rustic tent,
So that with thee life's short remains be spent.

He thus celebrates the extent of the Chinese Empire:

Old Tëen-hwang now is but a weedy waste,†
But Yang-kwan's‡ gate has ancient Tsew replaced.
A dyke was once Han's boundary,§ now th' expanse,
Fill'd then by wild fowl, owns Yaou's heavenly glance.
And the celestial influence spreading wide,‖
Absorbs new sovereignties on every side.
Majestic prowess rolling towards the west,
Gives to the farthest regions peace and rest.

---

* This has reference to an eminent literary character under the How Han dynasty. In his poverty he and his wife supported themselves by obtaining the wages of laborers for pounding rice.

† An ancient encampment of the outer barbarians beyond the extreme western point of the Great Wall.

‡ Yang Kwan is another name for the Kea-yü pass, and the gate replacing the ancient Tsew Tseuen represents the progress of the Chinese power.

§ A dyke formerly separated the territories of Han and Tsoo; it passed through the modern province of Ho-nan (at Yung-yang Hëen) communicating with the Yellow river at Yung-tsih.

‖ Orig. "The majesty of the throne has spread far since the exposure of Urh-foo"—a foreign tribe headed by Wei Wei, who murdered a chief of a neighboring tribe.

A RECENT VISIT TO THE CLASSIC GROUNDS OF CHINA.

After an introduction, such as the foregoing pages afford, to the ancient sages and emperors, and all the worthies who figured in Chinese history and song as rulers, teachers, or authors, the reader will begin to feel a desire to learn more respecting the present condition of the country in which they lived. Were it possible, he would make a pilgrimage to the places of their birth, and the scenes among which they lived and acted. He would visit their tombs, and study the inscriptions on their Monuments.

The roads leading to those sites, made memorable in Grecian and Roman history, are always alive with enthusiastic tourists.

Scarcely a class in any college, but at one time or another has had its representatives in the lands of Homer and Virgil, longing to see with their own eyes every spot which has been immortalized by the historian's and by the poet's pen: yearly, for ages past, have fresh throngs of pilgrims appeared around the pyramids, and gone searching through the temple-ruins of Egypt: Palestine, with all its sacred associations, is still fresh ground to each

successive tourist: in later years Babylon and Nineveh are rewarding the search of the antiquarian: while China until lately, has kept itself shut in, and other portions of the world shut out. Recently, however, the walls were scaled, and foreign scholars are now not only penetrating all the fields of her literature, but they are visiting the places where were enacted the scenes of four thousand years ago. They find the monuments which for thousands of years have withstood the ravages of time: they study and translate their inscriptions.

It is with peculiar pleasure that we are able to lay before the reader, ere he shall close this volume, the outlines of a picture of the classic grounds of China.

What we here present is compiled from the notes of a journey which was recently made through the regions which were traveled over by the renowned Yu, when engaged in redeeming the country from the desolations caused by the inundation; regions over which Confucius traveled on foot or rode in his chariot of primitive pattern; regions which are rich in monuments of a more hoary antiquity than any other land can boast.

That those monuments with their inscriptions are preserved perfect down through so many generations, will cause less surprise when it is known that many of them are within the temples, sheltered from the action of storms and sun. Another reason for their preservation is found in the permanent character of the population: the families do not move about from place to place, but as the old disappear, children succeed them, perpetuating the name and the occupation of the fathers from generation to generation. Should there be civil wars, still the tombs, ancient tablets, and monumental struc-

tures are sacred, and no harm is allowed to come to them.

The quotations given below are from the "Notes of a journey from Pekin to Chefoo, *via* the Grand Canal, Yen-Chow-Foo, etc., by Rev. A. Williamson."

See *Journal of the North China Branch of the Royal Asiatic Society; New Series, No. III*, 1866.

The Journal says:

On the 18th October, 1865, I set off from Peking in company with a native teacher: at Tung-chow-foo we obtained a boat to take us on to Lin-tsing-chow, the spot where the Grand Canal divides into two branches—the main branch leading to Hang-chow-foo and the river Yang-tze, the other, called the Wei-ho, to Ho-nan and the west. Two days took us to Tien-tsin, and our journey may be said to have begun.

Traveling along this portion of the Canal we found it in excellent repair, from eighty to one hundred feet wide, and from eight to ten feet deep. The towns along the banks were less flourishing than I had anticipated, many being little better than heaps of ruins; the only towns of real importance on the way to Lin-tsing being Tsau-chow and Yüh-chow, spelt Yi-chow in the Admiralty maps; the former incloses a large space of ground, but there does not appear to be extensive business carried on.

Arriving at Lin-tsing we found it to be an extensive market for all kinds of goods; the city had been burned down by the Taiping rebels several years ago, and had not been rebuilt. Here the Canal branches off in two directions, one to Ho-nan and south-westward, and the other, and formerly the principal one, proceeding south, to Soo-chow and Hang-chow. Here the famous locks

commenced, but they were now all out of repair, and the Canal all but dry; accordingly we had to leave our boats and hire carts. The road ran nearly parallel with the Canal, and so we had the pain of seeing its dilapidated appearance, every now and then; we were told that it was useless for between sixty and seventy miles, but receiving a supply from the Yellow River, it again became navigable, and continued so on to its ancient termination.

Proceeding onwards, we found cotton growing in great abundance, and whole families, and especially the female portion of the households, busy picking the wool. Here, for the first time, I met with numbers of those extraordinary wheelbarrows propelled by sails, familiar to most of us in written accounts of China, but seen by so few; at first sight we hardly knew what to make of them--something moving along on dry ground with a sail set.

The next morning we came in sight of the fine bell tower of Tung-chang-foo, and at last reached the city about 8 o'clock, A.M. We found it to be a most important place; the city was in good order, well fortified, and with a fine bell tower in the center. But the eastern suburbs far exceeded the city proper in importance; they were most extensive, and the trade appeared enormous. I had seen nothing equal to them, unless it be the eastern suburbs of Shanghai, or the great north street of Tien-tsin. The city was nearly surrounded by water, partly by canal and the Yellow River. In summer time pleasure boats ply for hire all round the place.

Up to this point of our journey we found it somewhat difficult to identify places which are mentioned in the old books, but here the country began to be exceedingly

rich in historical associations; this feature increased every day, culminating in the Temple and Tomb of Confucius, though not ceasing there. This city is supposed to take its name from a very famous man called "Chang," who rose in rebellion against Chow, the last emperor of the Yin dynasty, and having defeated him, took the little Wang (king) Wan, of Chow, and founded the Chow dynasty, of which his son Woo was the first Emperor. He lived about B.C. 1100.

Having spent some hours in the city, we again set out, few objects of interest presenting themselves. Passing a village called Wo-chung, hills appeared in sight; we knew that the famous Yellow River skirted their bases, and so our enthusiasm began to rise. The road became extremely soft and clayey, and we were nearly stuck fast; this part of the country having evidently been recently overflowed by "China's Sorrow." Slowly the river dawned upon our vision, like a mighty yellow dragon lying at rest on the level soil: at two o'clock we reached the ferry; there also we found a military post, for it was said there were bands of mounted robbers in the neighborhood; the soldiers were very civil.

We found the river broad, rapid and muddy; though not so broad as we anticipated; much wider than the Thames at London bridge. There were multitudes of ferry boats of all sizes plying, and having selected one of the largest, had our cart and mules and ourselves quickly placed on board, as we wished to travel forty *li* further that afternoon.

Our route lying direct through the scene of Great Yu's labors, I endeavored to pierce the mystery of that great flood which has so long interested Chinese scholars, and

which is graphically described in the Shoo-King and in Mencius; and also tried to identify the hills and the rivers operated upon by that indefatigable minister. Consulting old maps of China, we find that in very ancient times the Yellow River called the Ho followed a very different course from what it now pursues; it flowed north into Chi-lí province, then north and east, disemboguing itself somewhere near the present Ta-k'ow, probably by the channel of that river now called the Pei-ho. Keeping this in view, and considering the nature of the country which we have just described, we gain not a little light upon the point. The whole district, containing the greater part of Chi-lí, the northwestern part of Shantung, and all around, extending over I knew not how many hundred square miles, is one great plain full of marshes, many parts little, if any, above the level of the sea. This river is not only one of the largest in the world, but the most wayward; it is constantly breaking through its banks, and changing its course, and has been a perpetual source of anxiety to every dynasty; and great the labor and fabulous the sums which have been expended upon it.

But to return to our journey: having disembarked, we made for the village of Li-lieu-Kiau, one *li* distant, about Lat. 36° 25′ N., Long. 116° 18′ E. Here the roads became so bad, that they were impassable even for carts, and we had to turn to the wheel-barrows. Owing to the proximity of the rebels there was a large military force here: the men seemed far superior to the average of Chinese soldiers. We next day entered a hilly district, and crossed several streams, skirting the side of a picturesque lake abounding with water-fowl.

Having gained the level country again, we stopped at Tung-ping-chow. This city lies on a river, and is a place of considerable trade. The neighboring farmers were engaged in sowing wheat at the time of my visit; large quantities of arrow-root grow near this city and suburbs.

Here we again stood on historical ground. This is the district anciently called Tung-yuen, referred to in the Shoo-King as having been successfully brought under cultivation by the operations of the Great Yu. The soil and trees still correspond with the description given more than four thousand years ago. It is still clayey, red and rich, and the trees and grass strong and bushy. (Shoo-King, Book I, Chap. V.)

The city had evidently taken its name from that same passage in the Shoo-King, Tung-ping, the Eastern Plain, and hence called Tung-ping-chow. The city is famous in history. After the murder of the emperor Seang, 5th of the Hea dynasty, the Bamboo Books tell us that his empress Min fled to Yew-jing, the old name for this place; it would also appear as if this were the birthplace of Shau-K'ang, the succeeding emperor. Again, in this neighborhood was fought the great battle which put an end to the Hea dynasty, and introduced the dynasty of Shang. History informs us that several times the inhabitants of this district have been driven from their homes by inundations of the Yellow River. One flood, more disastrous in its effects than the others on record, occurred A.D. 1344.

Continuing towards Yen-chow-fu, we crossed the classic river the Wên-ho; it was broad, full of water, and well supplied with ferry-boats. All Chinese scholars know of this stream; it is one of the rivers mentioned in the tribute

of Yu, as that by which the produce of the north country was conveyed to the river Tsi, and thence to the capital. It is also mentioned in the Lun-yü, where Min-tse-K'een, not wishing to serve the K'e family, says, "Decline for me the honor positively. If any one come again to me with a second invitation, I shall go and live on the banks of the Wên."

Having crossed the river, we reached the city of Wen-shang-hien; the gates were closed through dread of the rebels, and we had some difficulty in obtaining admission. We remained but a short time, and drove on for Yen-chow-fu, which we reached the same afternoon. Our attention was arrested by a fine grove of tall cypress trees, with a tall grave in front. We found that it was the burial place of Hwuy, of Lew-new, mentioned in the books of Confucius and Mencius; he was an officer of the kingdom of Loo, was a man of virtue and talents, and holds a conspicuous place in the present day amongst the writers of China.

Soon the pagoda and walls of Yen-chow-fu came in sight: I was now approaching the district rendered classic as being the birthplace of the two great sages of China, and the scene of many of the more important events in their lives. The city takes its name from one of the nine divisions of China, into which, we are informed, the Supreme Ruler in a vision told Yu to divide the empire. It stands in the center of the old kingdom, or dukedom, called Loo, so often referred to in the Classics. This is certified, among other things, by an inscription of four large characters over the top of the west gate, telling us that to the west lay Chau and Wei, and we knew that Loo lay to the east of these places. The

father of Confucius is said, on a tablet in the temple of his son, to have ruled over this place in his time. The city lies on the river called the Sze-shui, of which I shall again have occasion to speak; it does not appear to be very rich, and bears a strong resemblance to Tung-chang-fu.

Having passed the night here, we started for Tsiu-hi-en, the city of Mencius, which lies S.E. 50 *li* from this place. On our way we passed the grave of Tan-tai-mee-ming, who "never took a short cut in walking, and never came to his superior's office except on business," and also of Li-joh-sz, a man famous in the Ming dynasty; indeed, almost every tablet on the roadside had a history, and much could be written about them.

As we approached Tsiu, or Tsow-hien, we were struck with the beauty of the place. Lying at the foot of the range of hills, its sombre walls and sentinel-like pagoda stood out prominently, while the hills formed an enchanting back-ground to the picture. These hills have a history. That high peak toward the southeast is the "Yih" mountain, or "E" mountain, spoken of in the tribute of Yu, as the place where grew that solitary dryandra, the wood of which formed part of the articles conveyed to the emperor, and which was used for making lutes. The mountain is famous at the present time for its supposed natural curiosities: here is a famous stone drum, another rock in the shape of a great bell, and yet another of octagonal shape on which can be seen the eight diagrams. While here, we proceeded to visit the temple of Mencius, no small pleasure to us; the temple stands to the south of the city, outside the south gate. It consists of a series of buildings, facing the south, and inclosed by a high,

oblong wall; the interior is full of cypress trees. The gate-keeper, a very obliging man, admitted us, and took us over the entire place. It is of the same character as ordinary Confucian temples, only on a far grander scale. One of the first things that struck us was a huge tablet, erected by Kang-hí in honor of the sage; it stands on a monster tortoise twelve feet long, by six feet broad, and four feet high: the tablet itself is at least twenty feet high, six feet wide, and twenty inches thick; tablet and tortoise consist of one slab each, and the marble is beautiful and finely cut. Passing through a central gate, and going up an avenue of cypress, we had tablets on each hand, all in honor of Mencius. The Han, Sung, and almost every dynasty is represented. The Yuen had one with Mongolian characters; Kien-lung had his *pai-low* or tablet in a pretty little temple or summer house. Our attention was drawn to a well, evidently believed to be a great wonder by the people; it was said to have been made by the entrance of a thunderbolt. We were then shown some interesting engravings on marble tablets, illustrating the genealogy of Mencius, and incidents in his life. On the upper two were his mother and himself; underneath, his great-grandfather; below, his twenty-four disciples; yet below, drawings of the city and place; his grave on the hill, his father, etc.

The main building was two-storied, the tiles were yellow and green; the upper verandah stood upon eight beautiful marble pillars, each in one piece, on which were fine ornamental engravings. Going up the slips which lead to the main temple, we passed between the pillars, and thus entered the great building; right in front of us was a large statue of Mencius himself; it stood on a

raised platform, and was inclosed in a gorgeous shrine. This deeply interested us, as it was said to be a good likeness; and in fact it entirely realized our expectations of the man, judging from his books. He was of a middle stature, stout, and had a ready-for-anything sort of appearance, a round full face, sanguine countenance, bright eyes, thin, closed lips, and a large, flattish nose. The whole thing gave us the idea of a man thoughtful, resolute, out-spoken, and one that had experienced disappointment and sorrow. In another place there was also his likeness, graven on marble, with the same features, and on the east side a small temple, with yet another image of him, when he was a very old man, where the same features were strikingly portrayed, only marked and withered with age. On the left hand of Mencius in the main temple, also in a shrine, was an image of his favorite disciple, Yo-ching-tsze; his countenance is full-faced, but more sleepy than that of his master. Before the sage, and also in front of the disciple, are frames on which sacrifices are offered, at the proper seasons, on the second and eighth months; and also huge incense pots. The verandah, behind the temple, was likewise supported by eight plain marble pillars, and the side verandahs by five pillars each.

Behind the main temple was a temple to the father of Mencius, in which was no image, but only a tablet having this inscription: "The spirits' resting place." On the east, there was another small temple in honor of his great-grandfather.

Having surveyed minutely the whole place, and found that the duke and representative of the family was at home, we resolved to call upon him. His residence is

on the west side of the street, leading to the south gate, the Temple being on the east side opposite.

Having arrived I sent in my cards, one English and one Chinese, and was most politely received; my teacher and myself were invited into a side room, and had tea presented to us. After a little we were called into the chief court, and there had a short audience with the duke. He was a man of about sixty-five years of age. His resemblance to the statue of Mencius struck us at once: the same short, stout, active frame, frank open demeanor, and out-spoken impulsive character. I felt deeply interested in him and his family. He was the head of the seventieth generation from Mencius.

The Emperor Shin-tsung, in A.D. 1083, issued an order constituting Mencius the "Duke of Tsow," and also ordering this temple to be built. One of his descendants called He-wan, of the fifty-sixth generation, was made by Kea-tsing, A.D. 1522–66, a member of the Han-lin college, and of the Board in charge of the "*Five-King*;" this honor was to be hereditary in his family, and the holder of it to preside at the sacrifices to his ancestor. I believe this office is still continued. We know that the head of the clan receives a large pension from the government.

Leaving this spot we entered the South Gate; on the east side we found a large tablet in honor of the mother of Mencius, with an engraving on the marble, illustrating that famous story of his mother cutting through the web, which she was weaving, to point out to him the evil of his neglect of study; this was on the back of the tablet, and on the front was an inscription saying that she lived on this spot. A little to the south of this we found

another tablet, telling us that Tze-tse, the grandson of Confucius, dwelt here, and on this spot composed the classic of the Chung-yung, translated as the "Golden Mean," or the "Doctrine of the Mean," by different sinologues.

Having spent some hours within the city, which appeared, comparatively, a poor one, we made for the burial place of the family of Mencius. Their graves were placed on several hills about twenty *li* from the city, covered with forests of oak and cypress, and bushes of all kinds.

Arriving at the first hill we obtained a guide, who quickly took us to the tomb of the mother of Mencius. who still occupies a most important place in the estimation of the people. Wending our way through the pleasant woods, we were quite interested to find such a multitude of grave stones, with their inscriptions; the name and generation of the person were always given; and thus one could form a history of the clan from their tombs. Here was a family of the sixtieth generation, another of the forty-first, another of the fifteenth, and some down as far as the eighth or ninth. Time was too short to make out a complete list. At last we came to the tomb of his mother. I must say I was disappointed with the appearance: students of Mencius will recollect that the sage brought the body of his mother from the kingdom of Tse, and gave her such a splendid funeral that his disciples blamed him for the expense. But the tomb did not bear evidence of this. It is merely a great mound, yet not very great, on which were growing bushes and grass. In front of it were three tablets, one in honor of his mother, and side ones explaining, amongst other

things, that she had not resided in this district, but at Tsow-hien, outside the south gate, and that this was merely the spot where her body lay. Before the three tablets stood a huge stone table, and a font cut out of stone for the sacrifices,—a sheep, pig, etc., which were offered twice a year; at a little distance was the small temple where the officers rest and prepare themselves for the service.

On inquiry we found that we were fifteen *li* from the tomb of the sage himself; and discovering that it was simply a repetition of his mother's, a mound and tablets, and nothing more important, we refrained from visiting it, especially as it would have thrown us so late. And so adieu, Mencius!

We now pushed on to Kio-feu-hien, the city of Confucius, which we reached about 2:30 P.M. This city is much better and busier than that of Mencius. It is peopled chiefly by the descendants of the Great Sage,—eight families out of ten bearing his surname. It has two south gates, the one on the west side being unused, and opened only on the visit of an emperor. This gate is in front of the temple of Confucius, and leads directly to it. The temple occupied a large portion of the western part of the city, the chief part of it standing on the place where Confucius lived. Its arrangement resembles that usually adopted in buildings of a similar class in China, but on a grander and more superb scale. Take it all in all, I have seen nothing like it in other parts of China. The inclosure is oblong; the building is thirteen halls deep. One square is shut off from another by grand gates. There are also two bridges crossed by a grand avenue leading from the magnificent south gate, through

the inner gates, and on to the main temple. The squares are full of tall old cypress trees, and the sides of the avenue are crowded with tablets in honor of the sage; every dynasty is here represented, and many of the tablets were thus extremely important. Early in the morning we set out to view this place; a small fee soon opened the door, and we found the keeper obliging. The temple is divided in two parts by a thoroughfare for the convenience of the citizens to avoid a long circuit, the chief objects of interest lying on the north side. To this we went, and from the first moment we stepped in to the last, my whole mind was engaged by objects of interest; here on the left hand was a cypress, said to have been planted by Confucius himself, and its gnarled and aged trunk bore evidence of its great age; here we were shown the place where he taught his disciples, now a huge pavilion open to the south; in it was fixed, in his praise, a poem composed by Kien-lung, engraved on a marble tablet. Now appeared the Grand Temple, a high building, for China, and a most spacious one: it was two-storied, the upper verandah on gorgeous marble pillars; these pillars were at least twenty-two feet high, and about two feet in diameter; around them, carved in the solid stone, twined two large dragons; the marble itself was richly veined. The tiles of the roof were of yellow porcelain, as in Peking, and the ornamentation of the eaves was all covered with wire work, to preserve it from the birds.

Within this building was the image or statue of Confucius, like that of Mencius, only in far richer style; he sat in a gorgeously curtained shrine holding a roll in his hand, or rather, a slip of bamboo, as it was this material that was used for writing in his days. The sitting

statue was about eighteen feet by six feet, the image was well done and life-like; he is represented as a strong, well-built man, with a full red face and large head, a little heavy; he sits in the attitude of contemplation, his eyes looking upwards. He has a much more serious, thoughtful aspect than Mencius, but not that straightforward, dogged air, which the latter bore; his front teeth were exposed, his nose thick and round; on the tablet was the simple inscription: "The most Holy prescient sage Confucius—his spirit's resting place."

On the east were images of his favorite disciples ranged in order, in the estimation in which he was said to have held them; that of Mencius occupied the west side of the building. The roof was crowded with tablets in honor of the sage, varying with one another in extravagant praise; before his image, and also in front of these, were beautiful incense pots; amongst them several most interesting relics; here was a clay dish said to be of Yaou's time (B.C. 2300); also two bronze censers, one with a lid bearing the date of the Shang dynasty, (B.C. 1700–1500) the work on which was superb. Two bronze elephants, dating from the Chow dynasty, stood by, and a large table of the same age made of beautiful, hard, dark red-wood,—these things spoke volumes for the state of the nation in those far back ages—the moulding and carving were most exquisite.

Behind this hall stands a temple in honor of the wife of Confucius. In it was a tablet, but no image. In the second temple, yet further back, are four tablets, erected by Kang-hí; bearing each one of the characters: *which together mean*, "The Teacher of Ten Thousand Ages." Here also were three engraved figures of the sage on marble;

one an old man, full length, rather dim, having no date; the second, smaller, with seal characters on the side; the third, and best, giving only his head and shoulders. These varied, somewhat, but were substantially alike; all of them gave the mouth, or lips, open, the front teeth exposed, and the eyes full and contemplative. Immediately behind these were incised drawings on marble, illustrating all the chief incidents in his life, with appropriate explanations at the side; there were altogether one hundred and twenty slabs which were built into the back wall; the greater part of them were in good preservation, and were extremely interesting, the more so as they gave us an insight into the dress, kind of furniture, carriages and houses of those ancient times. To the west of this are two temples; that in front, in honor of the father of the sage, who is said to have governed Yen-chow-fu and Tsow-hien; the other, in honor of his mother. They are plain temples, and have no images, only a tablet each. On the east are also temples to his five ancestors; here towards the east, was a large block of marble, on which was engraven a genealogical tree, giving all the branches of his family; here also a well from which the sage drank. I got the man to let down a bucket, and tasted the water, which was excellent, though a little sweetish. On this side also was another building which he is said to have used as his school.

The southern division is less interesting than the northern. It contains nothing but what I have already named: tablets innumerable, cypress trees, gates, walls and bridges; there are three gardens, four gates, and two bridges. Here in ancient time is said to have stood that "Spirit Tower" alluded to in the Shoo-King.

The duke Kung, the present head of the family, lives in a mansion adjoining the temple, on the west; within its area was the house in the walls of which were found the classics, hidden for fear of that destroyer of literature, and learned men, the Emperor Tsin, B.C. 212.

The object of our visit to Kio-fou-hien being completed, we set off for the tomb of Confucius. It lies to the north of the city at a distance of about a mile; a fine avenue of old cypress trees leads direct from the north gate to the burial ground; this avenue is crossed by several arches, some of which are of much interest; approaching the burial ground we saw a forest of oak, cypress, and many other varieties of trees, inclosed by a high wall, within which we learned was the grave. Having entered we passed through a grand gateway, and diverged by an irregular path to the west; in a few minutes we came to a second avenue, not very long, but more interesting than the first; passing along this, at the sides were lions and other creatures carved in stone, and overhead the unfailing cypress. We shortly came to a house where the sacrifices to the sage were prepared; a little farther we were shown a tree, planted, it was said, by Tze-kung, one of his disciples, and here also a tasteful pavilion erected by Kien-lung the Emperor; moving onwards we passed the tomb of Tsi-sze, the grandson of Confucius, the author of the Chung-yung, and whom a tradition relates to have been the preceptor of Mencius. Peace to his ashes! justly does he bear the title, "Philosopher Tsi-sze, transmitter of the Sage."

Advancing, we passed two sages in stone, larger than life, facing one another, and holding in their hands bamboo scrolls. We were now at the tomb, a high mound

like a little hill overgrown with trees and shrubs, and, in front of it, the usual font and tables for sacrifices. Beside it stood a huge tablet, on which were engraven in seal characters, the name and doings of Confucius; it was twenty-five feet high by six feet broad. On the west of the tomb was the place where Tze-kung sat and watched over his master's grave, and mourned for him; it was originally a mere hut of reeds, but now a pretty little house has been erected on the spot in memory of his self-denial. He is preëminently respected by the Chinese, inasmuch as while many of the disciples built huts around the grave, and dwelt there for three years, he alone remained three additional years, sorrowing for his master. On the west of the tomb of the sage we have that of his son, Le, the father of Tsi-ze, and all around the graves of the representatives of the clan, among whom are not a few most worthy men. Towards the east are the graves of less important descendants, and, as on the burial grounds of the family of Mencius, we found the grave-stones all marked in generations from the sage.

In the same direction, a few lí outside the city gate, lies the temple of the "DUKE OF CHOW," the great ideal statesman whom Confucius so constantly held up for imitation. We approached the spot with no little interest, knowing that here we should see his statue, a reputed likeness. The building stands in a large inclosure full of old cypress trees. On the left and right of the avenues by which we approached are tablets erected to his honor by almost every dynasty: here is one so far back as the Tang, another by the Yuen, and so on to the present day. One more conspicuous than its fellows

proved to have been erected by Kang-hí, in his twenty-sixth year.

A little to the east of the temple of duke Chow, some five li from Kio-fou, lies the temple of the ancient emperor SHAOU-HAOU. It is contained within an oblong inclosure surrounded by a high wall. Entering by the south, we passed up a long avenue of old cypress trees, then through another gate into a garden; at the north of this garden stands a temple in which there were no images, but only a place for a tablet of the deceased—the tablet, we were told, was in the city being repaired. In front were two tables, erected by Kien-lung in honor of this emperor, and behind the place for the tablet were red boards on which dragons were profusely painted. But the most interesting object lay behind this building. Here was the tomb itself; it was a pyramid built of large blocks of granite compactly placed together; on the top was a small house, made with turned-up eaves, in the present Chinese fashion, and covered with porcelain brick. An old tree grew out of the middle of the pyramid, and gave the whole thing a most venerable appearance. The pyramid was not at all to be compared to the Egyptian ones for size, but of the same shape, and instantly reminded one of them. Anywhere but in China would we look for such structures. But this is another indication of the antiquity of the Chinese, and the oneness of the human race.

Within the city is also a temple in honor of Yên-hwuy, or Tze-yuen, the favorite disciple of Confucius, who was for some time inconsolable at his early death; on this account, and not for anything Yên-hwuy has done or said, the Chinese have conceived an extraordinary

esteem for him. His temple, which stands inside, is grander than that of Mencius, and his tomb, which, like his master's, lies in a beautiful forest, is held sacred to this day.

Satiated with sight-seeing, we now turned our faces toward Sz-shui-hien, and hastened our steps as the afternoon was far advanced, and we had fifteen miles before us; and yet we could not hurry, the whole district was so full of interest. There on the southeast of us was the Ne-kew hill, or the Ne hill, to which Ching-tsai, the mother of Confucius, went to pray for a son.

North of us are the hills among which stands one of the five sacred mountains of China, and the chief of them, viz: the Tai-shan, or Tai hill. There Shun offered sacrifices first on his great journey to survey his kingdom. The sacrifice was offered in the sacred month of the year, about B.C. 2272.

The river on whose banks our road partly lay, and on which we were impinging every now and then, was also historical; it is the Sz-shui river spoken of in the Tribute of Yu, B.C. 2210, famous for its sounding stones, which formed part of the taxes.

Arriving at Sz-shui-hien after nightfall, we had some difficulty in obtaining an entrance, but noticing no object of interest, we proceeded early on our way. On our route we visited the temple of Tse-loo, another of the disciples of Confucius; his statue interested us. His temple is now out of repair, but his memory is still fresh and fragrant.

This city, Sz-shui-hien, stands at the limit of the level country. Leaving it, the ground begins to ascend, and becomes gradually more and more rugged. We passed

several villages, and reached Woo-tai just after the sun had gone down; spending the night here amidst discomforts, we in the morning set off for the city of Hung-yin-hien.

Passing on, we came in sight of another historical object, the eastern Mung hill, which is mentioned as having been brought under cultivation after the waters had been carried off by Yu, and on which, in ancient times, sacrifices had been offered, as we infer from the remarks of Confucius in the Lun-Yu. It is also famous as having, in modern times, called forth the poetical genius of Kien-lung, who composed a piece of poetry in view of its snow-clad summit, on one of his journeys to the southern parts of his kingdom. Not far from this hill is another called Yu, where Shun kept Kwan, the father of the great engineer, till he died. It was also from the valleys in the neighborhood that the famous variegated pheasants' feathers came, which are also mentioned in that sort of dooms-day book, and which were, even in those times, used for military decorations.

On the succeeding days our party passed through the Hien city of Wei, the country undulating and gravelly. Advancing, we came in sight of the Lai-chow hills, where lived the wild tribes, whom Yu instructed in the art of tillage and pasturage, nor does his teaching seem to have been ineffectual.

We next set out for Hwang-hien, which we reached in two days; we were entering that district called in old times Yu-e, the place to which the emperor Yaou is supposed, with justice, to have sent the astronomer "He," B.C. 2300, to observe the rising sun. From Hwang a short journey took us to Che-foo, the termination of our long trip.

EDITORIAL REVIEW.

REMARKS ON THE DOCTRINES TAUGHT BY THE CHINESE SAGES, AND THE INFLUENCE WHICH THOSE DOCTRINES HAVE EXERTED ON THE CHINESE MIND.

When people have been engaged in reading a book in concert, it is pleasant to sit down together and converse about it. We have been reading a synopsis of the Four Books, with a sketch of the lives of their authors and compilers, together with a variety of specimens of more modern Chinese literature. We also have access to books which portray the character and condition of the inhabitants of China at the present day; and now, perhaps, we are prepared to make a few reflections concerning the character of the sages, the nature of their doctrines, and the influence which these doctrines have exerted on the people of China.

We may remark, first, upon their Proverbs and Moral Maxims. The reader, as well as ourselves, has been struck with them. How much like Scripture some of them are! but generally we notice that they fall short of the high standard of morality which we find in the Bible. In several places we find that which at first sight may

seem to read almost like the precept, "love thy neighbor as thyself," but nowhere do we find the commandment, "love the Lord thy God with all thy heart."

NOTIONS RESPECTING A DEITY.

In regard to this we may say, in the first place, that they had no knowledge—at least, no clear knowledge of that God who is a being worthy to be loved with all the heart, soul, mind and strength. When they referred to heaven as the power which decrees, rewards and punishes, we are uncertain as to the nature of their conceptions respecting that power. Undoubtedly the knowledge of the true God was possessed by those who first migrated from the plains of Shinar to that country which was to become the land of Sinim; but by the lapse of time that knowledge faded out, till down to the times of Confucius and Mencius there remained no clear conception of an intelligent, personal, all-powerful deity, ordering and controlling the affairs of the universe. From what we read in their works about the Tai Kik, and the Dual Principles which first produced the different formations, and the various beings in the universe, and which, as all Chinese at present believe, still pervade all things, we are forced to conclude that the wise men of Confucius' time were in their theology but little, if anything better than pantheists; although they did believe in the existence of many spirits who might be almost ubiquitous, and who presided over their several departments: they believed also that the spirits of the dead still hovered around the places of their former residences; that they were capable of receiving pleasure or pain from what they observed in the

actions of men; that they were pleased with the proper offerings rendered to them, and displeased at the neglect of such service; and they believed that these departed spirits were able in some way to help or to injure people on the earth; and therefore prayers were offered to them, and offerings made in order to propitiate them.

THE FIRST AND GREAT COMMANDMENT NOT FOUND IN THE CHINESE CLASSICS.

As we remarked above, we do not find amongst the precepts of the sages anything like that first and great commandment of the Bible which reads, "thou shalt love the Lord thy God with all thy heart;" and how could there be? We can love a personal deity that possesses attributes worthy of love; but there is nothing in the idea of an all-pervading generating principle which awakens in the breast emotions of love or adoration. Men may have some vague conception of an agency residing somewhere in the heavens above us, in the earth beneath us, or in the depths of the ocean, which has power to punish wickedness and reward virtue; power to benefit or to afflict men, by changes which they are able to produce in the elements of nature; but that would not be a God whom men can love. The Chinese religion therefore lacked the main element—the principal root from which all true morality must spring; for where there is not in the mind the knowledge of a God who is a being of infinite power, wisdom, justice, goodness, and truth; loving holiness and hating iniquity; and in the heart a feeling of admiration for his excellencies, with a dread of his wrath, as well as a desire for his approval and favor, we

will look in vain for that universal or general brotherhood which is exhibited in a love for others even as we love ourselves.

But love, moreover, being one of the fruits of the Spirit, we will not be disappointed if we fail to find the fruit from soil in which the seed has not been sown.

RECIPROCITY.

We have said that we find in the writings of the sages that which reminds us somewhat of the precept, Love thy neighbor as thyself; and yet we have not found quite that. We have the golden rule several times stated in its negative form, "do not to others what you would not have others do to you," and rarely the positive form, "do to others as you would that others should do to you;" and to this, people may be exhorted by appealing merely to selfish considerations.

RETRIBUTION IN THE PRESENT LIFE.

We have observed in the readings before us that the sanctions of law, and the rewards and punishments for good and bad conduct, nearly all have reference to the present life. In one of their books, "The Mirror of the Mind," we have the formula, "Good has its good reward; evil has its evil recompense: if as yet there is no recompense, then the time for it has not arrived. Good and evil surely will have their respective rewards: fly high or run far it will be difficult to escape them." But this reward or punishment was supposed to be such as might be expected in this life; what they considered as

comprehended in the general terms "good fortune," or "evil fortune." The "Five Happinesses," which are so often seen inscribed on five separate slips of red or gilt paper, and fluttering over the doors of Chinese houses, are, Long Life, Riches, Health, Virtue, and a Natural Death.

There is, as we see, nothing here which reaches beyond the present life.

This statement, we are aware, will surprise those who remember what they have read in the Budhist Tract amongst the "selections;" it may also surprise some who call to mind what they have witnessed in the temples of the Budhist sect in China. There they have seen representations in clay, or upon paper, of all manner of torments which the imagination can invent, such as are supposed to be suffered by the souls of the departed who have failed of entering the happy land of Budha. To relieve the reader's mind of this difficulty we have only to remind him that we have been speaking only of the theological views of the sages, and the religious doctrines taught in the Four Books, so far as religion is taught in them at all. Purgatory, transmigration, accumulation of merit, prayers and sacrifices to deliver souls from purgatory, fasting, penances, pilgrimages, celibacy, asceticism, all were originally peculiar to the Budhist sect; though at present the people almost universally believe in these doctrines, and practice according to them.

The Budhist religion was not introduced into China till after the middle of the first century of the Christian era.

ALL MEN ARE BRETHREN.

The sages taught that all between the four seas are brethren; Chinese teachers and essayists of all ages down to the present time have been reiterating the same; but no amount of exhortation has had the effect to make them live together and love each other altogether as brethren of one family ought to love. China has seldom been free from strifes and wars of greater or less magnitude in one part of the kingdom or another; while the policy of the Chinese government, and the conduct of many of the Chinese people towards those who were termed "outside barbarians," is an evidence that they did not consider the term "all within the four seas" as comprehending any outside of the Chinese empire.

But while China should be condemned for its exclusiveness, and its unbrotherly treatment of foreigners, it must be conceded that there is very much to be commended in the treatment, and in the respect which Chinamen extend toward each other.

While remarking on this subject, we may notice that the books they read, their rules for ceremonies and etiquette, all the prescribed forms for teaching in the family and the school, inculcate a style of address the most respectful. Persons older than one's self are to be addressed as "elder brothers," and those younger as "younger brothers;" the aged as "venerable sir," "senior born;" favors are humbly and respectfully solicited; and when received are thankfully acknowledged. As to acts of benevolence, mutual aid, care for the sick, infirm and aged, or assistance provided for the poor, we may

safely say that in these things the Chinese far excel all other people of whom we have had knowledge who have not partaken of the spirit of Him who so loved the world as to die for it. And here we may remark that nothing is more common in the experience of the missionary amongst the Chinese than to hear those of that people to whom he is reading or repeating portions of the proverbs and of the Sermon on the Mount applauding the same: they will say; "How true! How good! How like what Confucius taught!"

In the frequent giving of presents, the making of feasts, the gatherings for social intercourse, the abundant epistolary correspondence between relatives and friends, we have additional evidence that the friendly and fraternal feelings are carefully fostered amongst them.

THE COMMANDMENT WITH PROMISE.

The respect which in China is accorded to age, and the honor given to gray hairs, are not equaled in any other country; and in this they have better remembered and more carefully observed the precepts of their great teacher than even those who daily read that Book which says, "Thou shalt rise up before the hoary head, and honor the face of the old man." Whatever judgments may come upon Chinamen for other sins, the instances must be very few in which that punishment will be executed which is threatened against him who "mocketh at his father, and despiseth to obey his mother."

A peculiarly striking feature of the teachings of Confucius is the prominence given to the filial and fraternal duties; and could Confucius revisit the scenes of his

earthly labors, where he so often lamented that his principles were not followed; could he pass around amongst the hundreds of millions of his "black-haired people," he would find them everywhere and universally regarding his instructions; having exceeded, rather than fallen short, in the keeping of those precepts, either in their letter or spirit.

None of those in whose hearing the Fifth Commandment is repeated every Sabbath day keep it more perfectly than do the Chinese people. This fifth precept of the Decalogue is a "commandment with promise,"—a promise "that thy days may be long in the land which the Lord thy God giveth thee." No other people have kept this Commandment so well as the Chinese, and to no other people has God for so long a time given a home, with comparative peace and prosperity, as he has given to those who for four thousand years have occupied the country which he first meted out to them.

Whether there has been any such connection as this reference to the Fifth Commandment naturally suggests between the honor which the Chinese render to parents and seniors, and the long enjoyment of the land which God has given them, the reader can judge as well as we.

PARENTS HONORED TOO MUCH.

While the Chinese, in the matter of honoring parents, have not sinned on the side of deficiency, they have grievously sinned on the side of excess. They have gone so far as to render to parents and ancestors religious service; and surely for this they must incur the displeasure

of that being who forbids the having any other gods before Him.

The ancestral rites are something more than ceremonies to keep alive the memory of the dead; they are the ceremonies and services by which they attempt to "honor and to assist the dead as if they were still alive." Food, clothing, money, (or representations of these things) are offered to the dead. Music, theatrical exhibitions and other entertainments are provided for them, with the belief that the spirits of the dead, still lingering around the scenes of their former earthly residences, are delighted with the same amusements, and supported by the same aliment, as when they were in the body. This, however, is a fault, chargeable to ignorance and folly, in which Confucius and those who read the instructions of Confucius are not alone.

SPIRITUALISM.

Had the Chinese stopped at this point, viz: the feeding, clothing, and otherwise entertaining the spirits of the dead, their folly and crime would have been less than it is; for now they worship them and pray to them, either imploring them directly to aid the children and descendants who are still here in this world of toil and trouble; or else begging them to intercede with the gods and spirits who have power to confer blessings or avert calamities in the several departments over which they preside.

The thorough belief of these doctrines, traceable to the instructions of Confucius, has led to the peopling of air and earth with innumerable disembodied spirits: and as the poor, and those without male descendants that

might have perpetuated the name and rendered the accustomed worship to the manes of the dead, have souls as well as the rich, therefore the people still living have all those past generations of departed souls to provide for; if they please the spirits, the spirits may aid them in return; if they fail to feed and clothe them, those spirits may bring sickness into the house and blight upon their fields, or in a thousand other ways afflict them. Thus it is that the Chinese are all their lifetime subject to a bondage to those spirits: and yet, the Chinese are not alone in being Spiritualists.

BOOK OF RITES DEFICIENT.—DUTIES TO WIVES, SISTERS AND DAUGHTERS, LEFT OUT.

The reader, like ourselves, has not failed to notice that while there is much repetition and great emphasis employed in explaining and enforcing the duties of children to parents, of brothers toward brothers, of inferiors toward superiors, and the mutual relations of neighbors and friends, there is a painful lack of all reference to the duties of brothers towards sisters. Women are clearly enough told how to please and serve their husbands and their husbands' parents, but we fail to find in the teachings of the Four Books exhortations to husbands to love their wives. The whole tenor of the Chinese literature is to indicate woman's place and welfare as being of far less importance than that of the man: her office is merely to minister to the comfort and gratification of the man.

Very few of the Chinese women are taught to read: hundreds of thousands serve in the family both as ser-

vants and concubines; and girls betrothed, in a large proportion of cases, are early taken home to the house of their future father-in-law to be for years before marriage, and ever afterward, while the mother-in-law shall live, obliged to do the bidding and to be subject to the whims of the mother of the person to whom they have been espoused.

There is always great rejoicing at the birth of a son; it is considered very impolite to congratulate a father on the birth of a daughter. Girls, when married, *go out* of their own father's house emphatically, and are no longer regarded as members of it, or expected to participate in its pleasures or sorrows.

We see, therefore, what a need there is in China for that Book whose influence has procured for women in Christian lands that place which they enjoy as man's companion and comfort, his helpmeet and his equal participant in all the privileges which fill the present with usefulness and pleasure, and which reveals a future of infinite blessedness.

There is, however, a remarkable exception to the general rule, which we observe in the obedience and respect which children are required to render to the mother of the family. And here the distinction between the proper wife and the concubines must not be overlooked. The one proper wife is mistress over the concubines, and all the children of the family call this one person mother, and yield obedience to her as such.

As throughout China there is universally great reverence for age, so the older women seem to be more honored; while the aged mothers and grandmothers, next to fathers and grandfathers, are reverenced by their chil-

dren and grandchildren. Living grandparents are even bowed down to, on particular occasions, with the same forms as when the deceased ancestors are worshiped.

RULERS HONORED.

We have spoken of a Chinaman's reverence for parents and respect for superiors: their regard for rulers and all in authority is as marked, in its way, as this regard for parents; indeed, it was a prime element in the doctrines of Confucius and Mencius, that the emperor is the parent of the people, and as the head of the family must receive the respect and obedience of the household, so must the emperor be honored and obeyed by all his subjects; likewise his ministers and subordinate officers should be honored, each according to his rank. This will account in part for the attachment of the Chinese to their own country, and their belief that their form of government is superior to any other. It will go far also towards accounting for the long continuance of the empire. There is another reason why the Chinese government, though in many respects weak and often with an empty treasury, still holds together; the reason is this, viz: because anciently it was taught, and because still by most of the people it is believed, that the emperor is the vicegerent of Heaven and Earth to receive their commands, and in their stead to govern the people of the earth; hence to disregard the commands of the emperor is to disobey the mandates of Heaven; hence, also, the Chinese have for ages believed that China was the middle kingdom, that the Chinese emperor was above all the kings and princes of the earth, and that he is entitled to

homage and tribute from the rulers of all the outside countries and islands.

THE FIVE RELATIONS—THE WHOLE DUTY OF MAN.

After a thorough examination of the doctrines taught by the Chinese sages, we infer that the sum of their moral code would be an observance of the duties belonging to what they are accustomed to style the "Five Relations;" and indeed, we find an express declaration to this purport, viz: that the whole duty of man consists in an "observance of the five relations of society, the taking care in regard to food, and for funeral ceremonies, and for sacrifices." The "Five Relations" are, those existing between emperor and prince, father and son, husband and wife, between brothers, and between friends.

There is no mention, as we see, of man's relations to his Maker; wherefore some religious teachers whom we know are accustomed, when speaking on this subject, to say, that it is necessary to add one to the category, and to speak of the SIX RELATIONS, rather than of FIVE —adding this: the relation between God and man, as the first and most important.

The "Five Constant Virtues" are very often mentioned in connection with the Five Relations. Those Five Virtues are, Benevolence, Righteousness, Politeness, Wisdom, Sincerity.

THE ORIGINAL HEART.

That which will by many be regarded as the most noticeable feature in the discussions of Confucius and Mencius is the prominence they give to moral subjects, and the manner in which they treat them.

Their views regarding human nature as good, the fact that no person is found who is altogether good, the inference, therefore, that all mankind very early by some means lose their "good heart," the earnest exhortations to recover that lost good heart, the standard of perfec tion which the sages have set up, their notions as to what constitutes perfection, the complaint that, after all their efforts to reform society, they still find no perfect examples, and their own confessions of inability to attain to the fullness of the stature of even what they regard as the perfect man; all these are subjects which have arrested our attention, and on which we have meditated much.

Evidently the doctrine of the Four Books is, that man is by nature good: over and over again is this repeated.

Some have chosen to understand Mencius as intending to say no more than this, viz: "That man has a nature which is constituted for the practice of virtue." Gladly would we put such construction upon his words if it might consistently be done. But the Chinese generally do understand him as saying, without qualification, that man's nature is good; and just that is the first sentence of the Trimetrical Classic, the first book put into the hands of the pupils in all their schools; which, according to one translation, reads thus:

"Men at their birth are by nature radically good.
In this all approximate, but in practice widely diverge.
If not educated, the natural character is changed."

That this is what we must understand Mencius as meaning to say is clear from his exhorting men "to recover again their child's heart," by which he means their original heart.

Mencius said, "The tendency of man's nature to good is like the tendency of water to flow downwards."

"If men do what is not good, the blame cannot be imputed to their natural powers."

"To preserve one's mental constitution, and nourish one's nature, is the way to serve heaven."

"The great end of learning is nothing else but to seek for the lost mind."

Again, the term used by Chinese for conscience is, the "Good heart;" which they universally explain as meaning the original good heart.

HOW TO RECOVER THE LOST HEART.

While Mencius taught the doctrine of man's original goodness, it was still obvious to him that the child soon gives evidence of wanting in perfection; therefore he concluded that the reason for this early straying from the correct course must be owing to the prevalence of bad examples. That which is lost, however, may be recovered. In his estimation, the losing of the original heart is like one's wandering from the right road—a mere deviation from the path of virtue. Thus it is he discourses about Benevolence, Propriety, and Righteousness: "Benevolence is the wide house in which men should dwell; Propriety is the correct position in which the world should ever be found; and Righteousness is the great path which man should ever be pursuing."

Confucius and Mencius had no record of that fall which is so great that, in order to recover what was thereby lost, man must undergo such a change as that about which a ruler of the Jews once heard when, under

cover of the darkness, he went to seek instruction from one who was called Jesus.

THE CONTEST BETWEEN GOOD AND EVIL.

Mencius sometimes seems to talk as though, in his view, there were antagonistic principles in man—a will to do good, and an opposing propensity to evil; as when he says, "Those who follow that part of themselves which is great are great men; those who follow that part of themselves which is little are little men." This, however, is only saying in other words that men know what ought to be done better than they do it. He had observed, what all men experience, that conscience prompts to one course of action, while the natural desires urge in another direction. Still it is not the struggle between nature and grace of which Paul speaks.

By the "great part of ourselves" of which Mencius speaks, we may understand him to mean the moral elements of our constitution; by the "lower part," the appetites and passions; and in this we have Mencius testifying that man is a law unto himself; that he has a law written on his heart; a conscience which accuses, or excuses.

PERFECT VIRTUE—HOW PERFECT WAS IT?

As to the definition of perfect virtue—the measure of the perfect man—we have in our reading of this volume noticed that the standard proposed by the sages was immeasurably below the standard of the Scriptures. They had no idea at all of perfect holiness. Their notions of perfect virtue were, after all, only comparative—nothing

like that of which we conceive when we read in another Book about what will be, "When we all come in the unity of the faith, and of the knowledge of the Son of God, unto the perfect man, unto the measure of the stature of the fullness of Christ." They knew not of that law which reaches to the thoughts and intents of the heart; they had no clear apprehension of the existence and of the attributes of the God who is the author of this law, who is infinitely pure, and righteous altogether, and who requires us to be holy even as he is holy; they had no conception of the glorious heights of heavenly wisdom, righteousness, and purity, to which all those will surely be elevated who, by the law as their school-master, are brought to Christ, and who yield themselves to the renewing and purifying influences of the Holy Spirit.

Far, however, as was the standard of perfect virtue which was set up by Confucius and Mencius below that of the Bible, we must, nevertheless, acknowledge that it is as nearly perfect as anything which man has put forth in any age.

The old Grecian and Roman philosophers did not rise higher in their ideal of perfection than did Confucius, and we doubt if they rose so high; and no preachers of mere morality of our own times, point out nobler aims than did the Chinese sages; nor can they urge the people to the attainment of them with more enthusiasm, diligence, and persistency than did those sages and their disciples.

The reader has found the examination of this book interesting, for one reason among others—because it has

enabled him to see how near to the truth people may come who were situated as were the early inhabitants of China, and without the light of revelation; and having had our admiration called forth at this point, we are very anxious to press our investigations further, until we ascertain what this system of teaching has done for China, and what it accomplished in the persons of the sages themselves.

WHAT HAS CONFUCIAN PHILOSOPHY EFFECTED IN CHINA?

On this subject we observe that the experiment, as to what philosophy can do for a nation, has been tried under the most favorable circumstances, and tried unweariedly; and if it was possible to succeed anywhere, it must have succeeded in China: therefore, after a training of twenty-three centuries, we might have expected to find in the MIDDLE KINGDOM a people nearly perfect—perfect when tried by the "measuring line" of the Confucian school.

When Confucius was delivering his lectures, collating the histories and moral discourses of the ancient emperors, and writing out his own counsels and reflections, he had the field almost entirely to himself: there were not then, as there are now, many different systems of religion and conflicting doctrinal schools. Confucius was himself highly esteemed for wisdom, sincerity, and goodness by the people of the age in which he lived, and by succeeding generations he was regarded as endowed with heavenly virtues.

When Confucius died, his principles were not suffered to die; but after him came forth upon the stage many

admiring and zealous disciples, to reiterate his discourses and to transmit them unimpaired.

China, for a long series of ages, has not lacked the means for transmitting records and instructions. Before the invention of paper, bamboo slips were prepared, engraved, and strung together ; and these were their books.

Every generation since Confucius, so far as we have evidence, has had its readers, lecturers, and essayists, whose object has been to exhort the people to virtue, to point out and properly characterize all evil practices ; and the texts, with a large portion of the matter of their discourses, have been drawn from the writings of their ancient teachers. As an example of such efforts, the reader will call to mind that "Confucian Tract" amongst the "Selections."

They had their schools, and we know that always since Confucius and Mencius, the writings and compilations of those masters, and of their disciples, have been the text books studied by all the scholars, whether young or old. Another thing is true, viz : that the Chinese of all classes and all occupations delight in quoting the sayings of the sages. Ordinary conversation is embellished by sentences from the classics, and this among the poorest of the people. Maxims, precepts, poetical extracts, are written on their door posts, on their tea-cups, their fans, their chairs, in the "rest-houses," by the way-side—everywhere, and whichever way they turn, these exhortations to virtue are awaiting the glance of the dweller in his house, and the wayfarer on the road.

This teaching begins with the first dawn of the intellect, and follows the person till the eyes and ears have ceased from their office as inlets of knowledge, and the

man goes to render an account for the use which he has made of their services.

Again, China has been isolated more than any other great nation has been. Whatever of good it possessed, it was able to keep; whatever evil it did not want, it could, in a great measure, keep at a distance.

And now we may submit the question to any reasonable person, whether the experiment as to what philosophy and the teaching of morality can do for man could have ever been tried under more favorable circumstances?

1st. There was the seed, as good and pure as mere philosophers have ever offered to the world.

2d. There was the soil, fully as susceptible of receiving good seed as has ever been found upon this earth; and that was at first almost a virgin soil, not preoccupied by the rank weeds of many heresies and false religions.

3d. There were the husbandmen zealous and untiring in sowing, in weeding, and in watering.

And now will the reader walk through the field and give a report as to what kind of a harvest there has been, or is in prospect; and then having ascertained the nature and results of this husbandry elsewhere, he will be prepared to report on the desirableness or otherwise of relying upon similar means for elevating other races to the rank of civilized and enlightened nations.

Would it in our own country be desirable to throw away the Bible and adopt Confucius: or with Confucius to combine the best of the old Grecian and Roman philosophers?

Remove our candlestick, and how long before we will be where are at the present hour the four hundred millions of people, nearly all of whom daily hear or repeat

portions of the Confucian philosophy and Confucian morality.

THE SAGES MOURN THE FAILURE OF THEIR EFFORTS TO REFORM MANKIND.

Even the sages themselves saw how difficult was the task they had undertaken. They labored earnestly and sincerely, but they were working in the dark. They offered themselves as physicians to cure a very sick patient, but they neither understood the malady, nor did they furnish sufficiently efficacious remedies. They presumed upon a sound constitution in the patient—they supposed that his nature was good, his heart right: they knew not how corrupt it was, and that it needed to be renewed before the motives could be pure, and then the actions right. They supposed that man had only wandered from the path of uprightness, and that he might easily turn and regain it. They knew not that man is so blinded and so perverse that he will never find the path, and never be willing to walk in it till he is made to see by Him who caused the scales to fall from the eyes of Saul, and till He who works in men to will and to do, turns their feet into the ways of righteousness.

The sages, we say, perceived how hard it was to persuade men to be good. How frequent and how sorrowful were the lamentations of *The Master:* "A good man it is not mine to see; could I see a man possessed of constancy, that would satisfy me."

"Is any one able for one day to apply his strength to virtue? I have not seen the case in which his strength would be sufficient."

"Alas! how is the path of the Mean untrodden. The course of the Mean cannot be attained to."

"The course of the Mean is not far to seek: each man has the law of it in himself, and it is to be pursued with earnest sincerity."

Similar also were his laments respecting himself. He claimed not to be perfect; he lamented that he had not attained even to that standard which he held up for others: he says, "In letters, I am, perhaps, equal to other men; but the character of the perfect man, carrying out in his conduct what he professes, is what I have not yet attained to."

We admire his lofty aspirations, and his struggles for the attainment of perfect virtue. We admire the zeal and vigor with which he endeavors to invite, to animate, and to urge his countrymen on in the "great path of righteousness" till they should reach the "correct position of propriety," and "dwell in the wide house of benevolence." We said that we were inspired with admiration while standing the spectators of these endeavors of the Master to attain for himself unto the stature of the "superior man," and we could applaud his efforts to awaken in others the same desires, and to direct them in the pursuit of the same end. But while we admire the zeal and perseverance with which both Confucius and Mencius labor to urge their countrymen on in the ways of virtue, we also have to deplore the impotency of their efforts, and grieve with them over the fruitlessness of their exertions.

Behold! Yonder is the elevated plain—not those lofty peaks gilded with the light which shines forth from that city which has a light above the brightness of the sun;

the heights towards which He who came down from heaven alone can lead us, towards which angels beckon us, and in finding which the Bible only is our chart—but yonder is the elevated ground where is the correct position of propriety and the great house of benevolence in which dwells the superior, the perfect man. A few men of noble soul start on their journey thither: they believe the ascent will be easy, and they desire to lead all others with them. But the road is found to be more difficult than was expected, the mountain sides are steeper than was supposed, man is weaker than they thought him to be, more temptations spring up in the way to lure them away from the rugged steeps, to places of repose and sensual enjoyment. The leaders make repeated efforts to rally the straggling, loitering, weary multitudes, and when they have entirely failed with the first company they gather others, hoping that with them they may meet with more success. Many applaud the enterprise, and start upon the journey; but, like those who set out before them, they too in a little while despair of reaching the eminence; with them, as is common to human nature, the love of ease, and the prospect of present gratification, are stronger motives than the attainment of perfect virtue for its own sake, or for the benefits which may be realized by the possession of it.

"The Masters" bewail the failure of their efforts in urging others up the hill, and say, "Alas! how is the path of the Mean untrodden;" but for themselves they think that surely they will reach, will repose in, and will end their days in that "wide house" wherein dwells the perfect man; and so they climb and struggle up, but temptation overcomes them, and they fall; they rise and

endeavor to regain the ground from which they had fallen back; but climbing is wearisome, the flesh is weak, the height still is far above them, life wears to its termination, and they too sink down, finding themselves still far below the point towards which they had aimed.

Are we not reminded here of one in another place who exclaimed, "The good that I would, I do not; but the evil which I would not, that I do." And are we not impressed with the necessity, amongst all people and in all ages, for the same agency to "work in man to will and to do" as that on which the individual here referred to relied for power to gain the victory in his struggle to attain to the stature of the perfect man?

DESPAIRING OF PERFECTION BY WORKS, OTHER METHODS ARE SOUGHT.

The question here arises, What became of the multitudes who despaired of reaching the high position to which their leaders pointed them?

The history of the introduction of idolatry and false religions into China, and the gradual increase of superstitions there, answers this question.

Had the course recommended by the sages been something that was easy, and quite agreeable to man's natural love of ease, and his aversion to effort and constant vigilance, multitudes would have followed their guidance. But, as it was, they found the path of virtue too steep and rugged; they failed to obey the precepts of their masters; and failing to obey, conscience rebuked them.

Seeing the goal still so far away, feeling so strong a disinclination to exertion, but with a sleepless monitor

within ever admonishing them that either there must be an upright life, or some punishment for transgression, some penalty for short-coming, they felt constrained to look around for any other method by which either their deficiencies could be made up and their transgressions atoned for, or else they must find gods whose attributes are more in accordance with the lower attributes of their own nature, and whose service is more pleasing to the selfish heart.

Man naturally loves an easy religion; and a religion of forms is easier than a religion of faith. A religion of forms is even easier than a religion of morality; for he who attempts to square his conduct by the Decalogue will find himself always obnoxious to the penalty, both in regard to sins of omission and of commission: and he who, even without especial regard to the Decalogue, still attempts to obey that mentor within his breast, only in those things which reason teaches him are right and wrong, will every day find the debit far in excess of the credit side of his account with conscience; therefore, if he either does not know how, or does not choose to become complete in Him who may be made unto us wisdom, and righteousness, and sanctification, and redemption, he will probably go in search of some kind of religion which gives him something to do; and, as the history of idolatry, and all religions of external rites and ceremonies demonstrates, it matters but little what it is he has to do, if only it will ease his conscience with the plea that he has been serving his god and gaining merit.

WHAT LED CONFUCIUS SO TO MAGNIFY CEREMONIALS?

The same considerations, as we conceive, help us to an explanation of what might otherwise seem unaccountable in the conduct of Confucius himself. The worthy translator of the Four Books, in his remarks upon the character of the sage, speaks in a way that leads us to suppose that those minutiæ which are given respecting the character of Confucius had led him to form a less exalted opinion of him than before: we refer to such particulars as these, viz: his wishing his meat cut fine, his sleeping dress half as long again as his body, his mat straight, and all those particulars in public and social ceremonies which he so frequently and so particularly inculcated. These were things which he *could do;* and they were observances with which he could more easily induce the people to conform than the practice of rigid morality.

At first he doubtless considered these forms of etiquette of some importance; but the more he dwelt upon them, the more importance they assumed in his esteem; and also the more the teaching of them afforded him encouragement; because, as we remarked, he could induce many to go through all the bendings of the body, the turnings, bowings, and knocking of the head; the attention to fashion in dress, and the forms of sacrificial rites, whom no amount of argument could convert to lovers of virtue, and observers of the laws of reciprocity, of benevolence, and righteousness.

The Pharisees, when they found the keeping of the weightier matters of the law uncongenial with their natural love of ease, and their proneness to courses of life

forbidden in their law, gave their attention to the enlarging of the borders of their garments, to long prayers, and much fasting, and a fasting and praying, too, which might not fail to be seen of men. They passed over judgment and the love of God, and proceeded to the tithing of mint, anise, and cummin; and what more than this did Confucius do?

The *perverted* imaginations of the Pharisees invented and set up a God that would take delight in broad phylacteries, prayers at the corners of the streets, and tithes of rue and garden herbs: Confucius' *uninstructed* imagination formed to itself a god, or gods, that would be satisfied with a very nice care of his person, with his punctilious observance of ceremonies, with holding up his robe, with dropping his arms straight down by his side and fixing his eyes on the ground and looking very grave at one time; and with crooking his arms and flaping his flowing sleeves, like the wings of a bird, at another time.

As we have said, however, the standard of morality set up by Confucius and Mencius was high, considering that they had not the Bible for their guide; higher, many think, than any Greek or Roman philosopher ever taught; but neither did Confucius nor Mencius profess to be perfect when measured even by their own "measuring line and square."

IMMORTALITY OF THE SOUL.

Did the Chinese sages believe in the immortality of the soul? They surely did believe in the existence of the soul after the death of the body, and therefore the

constant inculcation of the duties of sacrificing to the spirits of the departed, and the serving of the dead as if they were present; therefore, also, the doctrine that it was the most unfilial thing not to marry and rear sons; for, by the birth of sons, the line of descendants would be preserved, and thus the ancestral worship might be continued, while otherwise, the line would become extinct, and the spirits of the dead would have none to serve them.

Amongst the Chinese of ancient days, as well as amongst other people of all ages, there was a desire that their memory should be kept green; therefore, amongst the recorded conversations of the Master, we find him saying, "The superior man dislikes the thought of his name not being mentioned after death."

There were three elements which entered into this desire of being remembered. There was the natural dread of dying and being forgotten; the desire of leaving a name which might be cherished because of good deeds performed; but, principally, a desire to be remembered by those who would nourish, entertain, and serve the departed spirits, lest, being without surviving descendants, the friendless soul would be left to wander hungry, thirsty, naked—altogether uncared for and desolate.

Such, but nothing higher, was the immortality of which Confucius and his disciples knew, and about which they exercised solicitude. This, however, did not satisfy the sage: his was a giant mind, and we can imagine how he would have towered upward in sublime discourses about the great God who made all things, about his law and its sanctions, and the blessings of him who is the friend of God, had he possessed the revelations which were enjoy-

ed by the patriarchs who dwelt in the land of Uz and in Chaldea, and by the descendants of those who saw God's wonders in Egypt, in the wilderness, and in the land of Canaan. Could he have known what was taught to the fishermen of Galilee, and what the young man from Tarsus learned, his themes with his disciples might often have been of the life and immortality which to readers of the Scriptures are fully brought to light, and then the record of the closing scenes of his life would have been less sad than to us they now appear.

His disciples asked whether he would have prayer offered? he answered, "I have prayed." But to what, or to whom, had he prayed? To the spirits of the hills and rivers, and of the rain altars; and to ancestors.

Standing there on the borders of time, his disciples gather around him, and we may presume that they again press that question, so anxiously urged on former occasions, as to what now he might be able to tell them of death, of the mysterious future, and of spirits; but still he had only that familiar, but unsatisfactory reply, "Not knowing life, how can we know death? not knowing the present, how can we know the future?" And so, straightening his mat, adjusting his robes, laying his girdle in order across his body, observing all the appropriate forms of the Book of Rites, he breathes his last in strict conformity to the Rules of Etiquette.

INFLUENCE OF THE CLASSICS ON CHINA.

What has been the influence of the teachings of Confucius and his disciples upon China? Undoubtedly, very great and beneficial effects have been produced.

How is it possible for people to read and hear continually such sentiments as the sages taught, and not be influenced by them? For the habits of industry, love of learning, honor for parents, respect for rulers; for their extreme politeness; for that desire for the preservation of an unblemished reputation in their neighborhood and in the sphere in which they act as business men and public officers, the credit must be largely awarded to their ancient teachers.

But there are also effects of another kind which we cannot fail to observe, and which are sadly in the way of improving the Chinese, whether in politics, in science, or religion.

The universal belief being that Confucius was a holy man, taught by Heaven—even called the equal of Heaven—the presumption has always been that there could be nothing worth learning which Confucius and his disciples did not teach.

The Pharisees of old were proud, self-righteous, and unimpressible, because they could say, "We have Abraham to our father;" every Chinaman feels the same pride in being able to boast an interest in Confucius. To belong to the nation that produced a Confucius, and that possesses the books of Confucius, is, in their estimation, greater glory and a greater privilege than is enjoyed by any other people "under the whole heavens."

Chinese teachers, elders, and parents are constant in their exhortations to the young not to forget or neglect the instructions of the ancients. Especially when the people emigrate to foreign countries, do the older men feel called upon to use a double diligence in regard to their young people; handbills are posted, the parents

and guardians, elder brothers and relatives, exhort the younger to remember the instructions of the sages, and to be careful not to forsake the religion of their ancestors; "Jesus," as they say, "may do for foreigners; but Confucius is the holy man of China." "He that fails in the duties due to departed spirits, who in future years will sacrifice to his manes?"

REVOLUTIONIZING AGENCIES NOW AT WORK.

But strong and, to mere human vision, unyielding as may seem these fetters of pride, prejudice, and reverence for antiquity, there nevertheless is a power that can break them. The gospel has its trophies in China, numbered by thousands: its power has been seen in California. There are also other agencies in operation which are gradually, but surely, working a revolution in the Chinese mind.

We need only to refer to some of these agencies and influences.

Providence has thrown open the gates of China, which for thousands of years had remained locked and barred; and now foreigners are penetrating every part of China, and Chinese are visiting every portion of the globe inhabited by man; and surely by this "running to and fro, knowledge must be increased." The thousands of enterprising men and susceptible youth mingling on these shores with our intelligent men of business; the men and boys employed in Christian families will, on their return, carry home to their native land a fund of knowledge, and impressions which will work like leaven through the vast masses inhabiting their "eighteen provinces." The stim-

ulus already given to commerce and to travel by the opening of a monthly steam communication with China, is but a foreshadowing of what is to be. Before long telegraphic lines will place us as near to China as we are to London. On these shores thousands of Chinese youth are learning to talk and to read our language. At all the ports in China where our people reside there are schools in which our language is taught and our books are read ; and recently, at the capital, the emperor has established and endowed a school for teaching the youthful members of the noble families, and the sons of the high officers, in the sciences of foreign nations, and in the English language.

To show that the Chinese are still a reading, and a book making people, we have only to refer to such works as those prepared by Commissioner Lin after he was relieved from the custody of his seals of office. He obtained the assistance of a young man who had been taught in the Mission schools of Canton, and by compilation and original matter prepared many volumes, which might be called an Encyclopedia of Geography and History, with various statistics relating to foreign countries. A similar work was performed by a high officer at Ningpo, not many years since, during a period of comparative retirement from the cares of public life. Another evidence we cite in the form of a newspaper item, of the date at which we are writing :

" In the city of Fuhchow there is a native publishing house, employing more than a hundred workmen. The house has issued over one thousand different publications, one of them being a book extending to forty or

fifty volumes. This fact gives one an impressive idea of the literary character of the Chinese."

REFLECTIONS.

Confucius taught much that our own people might find a useful study. In many things the least educated Chinaman might be an example unto us. But Confucian ethics have done all that any mere philosophy or moral code is able to do for China.

Christianity has put *us* in possession of everything that we enjoy which is superior to what our neighbors have attained.

Taught by Confucius, every Chinaman is accustomed to repeat, "All between the four seas are brethren;" while in our Holy Book we read that God "hath made of one blood all nations of men."

We who read the Sermon on the Mount have the Golden Rule as well as have they who read Confucius. What we would have done for ourselves in similar circumstances, we can if we choose do for the Chinese.

The higher civilization, the purer enjoyments, and the glorious hopes of immortality which we enjoy, may now be placed within their reach.

Were such characters as Confucius and Mencius to visit our country in these days from any foreign land, how would the nation delight to honor them! Colleges would confer upon them their highest degrees, the writings of those sages would be assigned a prominent place in all public libraries, and the countrymen of Confucius

and Mencius would be treated with proper respect and consideration.

It may be well to remember that when our ancestors were living in bark huts, wearing the untanned skins of animals, worshiping Woden and Thor, the Sun and the Moon, and offering human victims in sacrifice, China was the most civilized nation on the globe.

No new argument need be adduced showing why we should treat with kindness the people who visit us from that empire which began its existence soon after those bands (separated by the confusion of tongues) departed their several ways from the plains of Shinar.

No people capable of appreciating such sentiments as are contained in the books from which this volume has been compiled—no people who, from childhood to old age, are constantly drilled in the study and practice of such rules of etiquette as we have cited, can fail to possess many of the elements of gentlemen: and as we desire not to forfeit a right to that distinction ourselves, we will be careful not to countenance any rude or improper behavior towards others, whatever may be the language they speak. or the garments they wear.

THE END.

INDEX.

CONFUCIUS AND THE CHINESE CLASSICS.

PAGE.

PREFACE 7

PART I.

HISTORY AND BIOGRAPHY.

1. Chinese History down to the Christian Era..... 15
2. Ancient Empire of China..... 27
3. Life of Confucius..... 44

PART II.

THE FOUR BOOKS.

1. Introduction 63

BOOK I.

CHAPTER I.

LUN YU, OR CONFUCIAN ANALECTS.

CONFUCIUS.

1. What the Disciples of Confucius say of their Master 67
2. What Confucius says of himself 70
3. Eulogium—Demeanor of Confucius in his Village, in the Ancestral Temple, and in the Court..... 75

CHAPTER II.

THEOLOGY AND RELIGION.

1. Heaven Decrees, Helps, Rewards, and Punishes..... 82
2. Serving the Spirits, and Worship of Ancestors..... 83
3. Confucius had not heard of the Atonement..... 85

CHAPTER III.

DOMESTIC RELATIONS.

PAGE.
1. Filial Piety 86
2. Social Intercourse 87
3. On Litigation 90

CHAPTER IV.

ETHICS.

1. Virtue 90
2. No examples of Perfect Virtue 97
3. The Rule of Life in One Word 97
4. The Superior Man—the beau ideal of Virtue 98
5. On the Formation of Character 103
6. Wisdom and Knowledge 105
7. Propriety 106
8. Truthfulness and Sincerity 107
9. On Education 110
10. Diligence, Temperance, Politeness 112
11. General Duties 113

CHAPTER V.

ON GOVERNMENT.

1. Advice for Kings 117
2. Instructions for Princes and Ministers 123
3. Examples of well-governed States 124

CHAPTER VI.

MISCELLANEOUS.

1. Maxims 126
2 Detached Sentences 129

BOOK II.

TAI HOK, OR GREAT LEARNING.

CHAPTER I.

GOVERNMENT OF FAMILY AND STATE.

1. Self-control a prerequisite to Family Government: Family Government a prerequisite to Governing a State 131
2 What the Ruler would have his People be, he must be himself 133

CHAPTER II.

STATE OFFICES AND EMOLUMENTS.

PAGE.

1. The evil consequences when Offices are sought on account of their Emoluments 135

CHAPTER III.

SELF CULTURE.

1. Self Culture 138
2. On having the Thoughts sincere 140

BOOK III.

THE CHUNG YUNG, OR DOCTRINE OF THE MEAN.

PROLEGOMENA BY THE PHILOSOPHER CHING.

CHAPTER I.

THE PATH OF DUTY—ITS ORIGIN IN HEAVEN.

1. A perfect nature conferred on all; but the path of virtue is untrodden 143
2. The Golden Rule negatively and positively expressed. Confucius confesses not having attained to it 144
3. Perform your duty, nor murmur at Heaven's appointments 145

CHAPTER II.

PICTURE OF THE PERFECT MAN.

1. A portraiture of the perfect Man who walks in the path of the Mean 146
2. Confucius the equal of Heaven 148

CHAPTER III.

STANDARD RULES FOR THE GOVERNMENT OF THE EMPIRE.

CHAPTER IV.

RELIGION.

1. Filial duties due to the dead as to the living 153
2. Respecting spirits 154
3. About omens 155

CHAPTER V.

MISCELLANEOUS.

PAGE.
1. The five Duties and three Virtues 156
2. Domestic Happiness 157

BOOK IV.

MENCIUS.

1. Life of Mencius 158

CHAPTER I.

ON GOVERNMENT.

1. Rulers appointed by Heaven 164
2. Instruction for Princes and Public Officers..... 166
3. In the choice of Ministers, be not guided by the reports of others 169
4. Govern on principles of Benevolence and Righteousness. Rulers must themselves be wise and good..... 170
5. Benevolent Government secures the affections of the subjects 175
6. The support and comfort of the aged a religious duty.... 176
7. Effects of oppression..... 177
8. Be prepared to resist invasion..... 178
9. Rulers govern by their example 178
10. The family the root of the State. He who governs himself may govern a family; he who can govern his family may govern a State..... 179
11. POLITICAL ECONOMY 180
12. On levying taxes..... 185
13. Division of labor 189
14. Encourage learning and commerce..... 193
15. Cultivation of the fine arts a help to good government ... 194
16. Effects of good government..... 199
17. Effects of bad government..... 203
18. The emperor's tour of inspection..... 203

CHAPTER II.

METAPHYSICS AND MORALS.

PAGE.
1. Passion nature 205
2. The original heart. The Chinese sages' view of human nature 210
3. Heaven decrees—Heaven directs 218
4. Heaven rewards and punishes. Be in harmony with the ordinances of God 219
5. Do right; leave events with Heaven 219
6. Love righteousness more than life 220
7. The golden rule—selfishness unprofitable 223

CHAPTER III.

IDEAL OF THE PERFECT MAN.

1. The superior man 225
2. The good man delights in what is good 227
3. On education 228
4. Knowledge is acquired by successive steps, and by perseverance 230
5. Diligence and fidelity the way to preferment 231
6. Trials and hardships prepare for great services 233
7. Unmerited fame not lasting 234

CHAPTER IV.

DOMESTIC REGULATIONS.

1. On the choice of a residence and associates 236
2. Parental government 240
3. Filial and fraternal duties 241
4. On espousals 242
5. Marriage rites, women's duties, court etiquette 243
6. Burial rites 245
7. Mourning for parents 246
8. Religious rites 249
9. On giving and receiving presents 249

CHAPTER V.

MISCELLANEOUS.

1. Historical scraps 251

PAGE.
2. Items containing references to ancient emperors..... 252
3. Detached sentences 256
4. Maxims..... 260
5. The source from which Mencius derived the doctrines of this book..... 263

PART III.

SELECTIONS.

Pursuit of Knowledge under Difficulties 265
A Confucian Tract..... 268
A Budhist Tract 275
The Rationalists..... 278
Extract from The Book of Constant Purity..... 283
" " The Wonderful Book on the Removal of Calamities, etc 286
Tablet Literature..... 289
Directory for the Whole Life 292
Rules of Etiquette 298
The Mirror of the Mind..... 307
A Precocious Youth..... 312
Harmony between Husband and Wife..... 318
Thousand Character Classic..... 331
Examples of Filial Duty 337
Chinese Moral Maxims 344
Apothems and Proverbs..... 351
Aphorisms by Dr. Hu Tsin-Yang 356
Ancient Chinese Poetry 357
Harmonious Water Birds 357
Verses from the Tai Ya..... 358
Verses of the poet Sú..... 359
Modern Chinese Poetry..... 360
A Recent Visit to the Classic Grounds of China..... 371

PART IV.

EDITORIAL REVIEW.

Remarks on the doctrines taught by the Chinese sages, and their influence on the Chinese mind 393

Date Due

~~FACULTY~~			
~~FACULTY~~			
MAY 8 '61			
~~MAY 29 '61~~			

PRINTED IN U. S. A.